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DEDICATION

I dedicate this book as a Special Witness to the divine mission of the Prophet Joseph Smith; and to the Fulness of the Everlasting Gospel which the Lord restored through him "never again to be taken away."

ACKNOWLEDGEMENT

A considerable amount of the material which will be contained in the series that follows was collected and typeset 14 years ago when volume one was first published. After this initial effort, I decided to include all the eyewitness accounts of the First Vision, as well as other visionary experiences, and so it became necessary to do more research and to retypeset the materials. For the most part, the task of the additional research and typesetting was given to my Son Michael, who off and on, spent more than a year and a half working on the project. Some of the research as well as the final typesetting was also done by my Son-in-law, Bill Harwell. I am indebted to these two for the effort which they put into this project. Indeed without their assistance, I do not know that I would have ever found time to complete this work.

INTRODUCTION

There have been the history of the world only a few times when God has come forth and manifested Himself in power and great glory among His children. Through these heavenly manifestations, the great religions of the world have been born — being founded in Eternal Principles of Divine Truth, while at the same time their embryonic origins have been conceived and shrouded in a miraculous legacy composed of glorious events and manifestations from Heaven. Stories of these have in turn been passed down from parents to their children for thousands of years, thus influencing in a profound way the minds of literally billions of our Father's children. Among these great historic events, was the Divine Power manifested in the deliverance of Hebrew slaves from Egyptian bondage by a prophet of God named Moses in 1300 B.C. Another is the miraculous resurrection of the Lord Jesus Christ in the Meridian of Time, together with the Divine Power of the Spirit which accompanied his ministry and that of his disciples.

What is wonderful and important to us in our day, is that after the silence of nearly two thousand years, another great and miraculous manifestation of Divine Power has again occurred on Earth. As has been the case in the past, through these manifestations another Divine Religion has been born and established. These manifestations commenced with a vision of the Father and the Son to the boy prophet Joseph Smith. Not long afterwards this same boy prophet received another visitation from a heavenly messenger named Moroni, and after several more similar experiences a set of golden plates were delivered up to him for the purpose of translating. These plates were delivered up by an angel to the boy prophet Joseph Smith and then later displayed in the presence of three other eye witnesses, later they were again displayed and hefted by eight more men, making a total of twelve eye witnesses. It was from these plates that the Book of Mormon was translated. Following this there were other manifestations including the restoration of the Priesthood through the visitation of the resurrected angel, John the Baptist, and Peter, James and John. Later additional authority was restored when Jesus Christ, Moses, Elias and Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple. Aside from these, there were also many other visitations, visions and manifestations of the Spirit, not only in the life of the Prophet, but also in the lives of hundreds and thousands of others who received the divine message.

Many of these glorious events have been preserved through the recorded testimony of those who witnessed them, but to this day, the different accounts of these events have never before been collected together and preserved within the pages of one work. Never that is until now, and hence this work — to bring together all the variant accounts of the First Vision — the many visitations of the angel Moroni — the delivering up of the golden plates — the numerous recorded testimonies of the three witnesses and etc. — together with various visions and manifestations of the Spirit which occurred to the Prophet and the Saints — commencing some forty-five years before the organization of the Church in 1830, and continuing on through the history of the restoration until the 1920s. The composite whole of these experiences is so voluminous, that it will require two volumes to contain them all. The first of these is volume two of Unpublished Revelations, which covers the beginning of the Restoration from several decades prior to 1820, and continuing on until the end of the Missouri period in 1839. Volume three will cover the Nauvoo period and on until the 1920s in the Utah period.

Not only will these exciting new publications be of historical worth, but they are also faith promoting works, featuring hundreds of pages of Spiritual manifestations that were given to the founding fathers of Mormonism — including Revelations, Visions, Dreams, Healings, Prophetic Warnings, Signs and Miracles, together with much, much more. From cover to cover this work contains detailed accounts of real life experiences that highlight and distinguish true Mormonism from other contemporary religions of the day.

Historic events include all variant accounts of the First Vision and nearly every eye-witness account of the Restoration, including the restoration of the Melchizedek Priesthood. There are numerous accounts of miraculous events which happened to early missionaries, as well as the great and glorious Pentecostal visions which were given to the Saints in the Kirtland Temple. You will read of many instances wherein the miraculous Power of God was manifested at times of great trial and tribulation, such as the massacre at Haun's Mill, and again when the Prophet Joseph Smith and others were incarcerated in Missouri prisons in the wake of the extermination order which was issued by Governor Boggs of Missouri. Through trials and tribulations, turmoil and suffering, while going through famine, pestilence and persecution, the Lord was always there to guide and direct the humble and meek. These together with many other events make these volumes an excellent history of the miraculous power of God, as it was manifested from time to time, for the first ninety years after the Restoration.

Whether you are a student of Church history, a seeker after doctrine and theology, or simply an unread member of the Church in search of that which will promote faith and spiritual uplift — which ever of these you may be, you will find in these volumes the fulfillment of your hopes — indeed, a priceless treasure which contains both food for the Spirit as well as the mind, all intricately woven together — a true legacy of the Miraculous and Divine which the Lord and His people have bequeathed to the Saints of this last dispensation!

Note: Originally, with the publication of volume one of Unpublished Revelations, it was intended to divide this series into a three volume work, with volume one containing written revelations, volume two containing inspired doctrinal teachings, and volume three containing Visions and Spiritual Manifestations. However, after more reflection, it has been decided to mix the Visions and Manifestations with the inspired Doctrinal Teachings, placing all events in chronological order according to when the events occurred.

TABLE OF CONTENTS
A
CHRONOLOGICAL LISTING
OF EVENTS

Date *Place* *Content* *Part*

1795? Topsfield, Massachusetts — *Asael Smith (Joseph Smith's grandfather) prophesies of a future prophet to be raised up in his lineage — Fulfilled in the Prophet Joseph Smith, as related by the Prophet's grandmother, Mary Smith* 125

1800? Winter, Connecticut — *A vision given to Robert Mason — He prophesies of the restoration of the Kingdom of God — A prophecy that Wilford Woodruff would become a conspicuous actor in the kingdom* 84

1803 Randolph, Vermont — *Lucy Mack Smith is healed from a fatal disease — The Savior reveals himself to her, 11:1–18* 11

1804? Tunbridge, Vermont — *A prophetic dream given to Lucy Mack Smith — Two majestic trees, one lively and animated, one stubborn and unyielding, representing her husband and his brother, 11:34–48* 11

1811? Royalton, Vermont — *A dream given to Joseph Smith Senior — It is revealed unto him that true religion is not on the earth — Opposition to truth manifested, 11:55–63* 11

1811 Lebanon, New Hampshire — *Joseph Smith Senior dreams of the Tree of Life — The tree and its dazzling white fruit — He with his family partakes of the fruit — Finely dressed people in a great and spacious building point the finger of scorn, 11:66–91* 11

1816 Autumn, Tyrone, New York — *A dream given to Lorenzo D. Young — The savior appears in a carriage and asks for Brigham Young* 45

1819? Palmyra, New York — *A dream given to Joseph Smith Senior — He receives obeisance from twelve wooden images, 11:104–116* 11

1819? Palmyra, New York — *A dream given to Joseph Smith Senior — The day of judgement — His flesh withers — He is saved by the merits of Jesus, 11:122–132; 133–137* .. 11

1820 Spring, Palmyra, New York — *A history of the life of the Prophet Joseph Smith, including the varied accounts of his first vision wherein God the Father and His son Jesus Christ appear unto him — Joseph's education 1:9–10; 4:4–6 — Joseph witnesses religious revivals 5:5–6; 6:5; 7:2 — Joseph ponders religion 1:11; 2:1; 3:4–7; 4:7–18; 5:8–10 — Joseph reads James 1:5, If any of you lack wisdom . . . 2:3; 3:8; 4:19; 5:11–13; 6:6; 7:3; 10:3 — Joseph struggles with Satan 2:4–8; 4:24; 5:15–16; 7:4 — A pillar of light 1:22; 2:10; 3:10; 4:25–29; 5:16–17; 6:8; 7:5, 8 — Visitation of God the Father and Jesus Christ 1:23; 2:11; 3:10; 4:30; 5:17; 6:8; 7:5; 8:3; 9:12–13; 10:4; 68:6 — Appearance of Angels 2:11; 68:7 — All churches corrupt 1:26–28; 3:11–12; 4:32; 5:19–20; 6:9; 7:7; 10:5–6 — Joseph in transgression 1:33; 2:15; 4:35 — Joseph is persecuted 1:32; 5:20–25; 6:2; 11*... 1, 2, 3, 4, 5, 6, 7, 8, 9, 10

1822 or 1823?, Mendon, New York — *A vision of the spirit world given to Lorenzo D. Young, as related by himself in 1882 — Wretched condition of those who reject the gospel — Glorious condition of the faithful* 46

TABLE OF CONTENTS

1823 Springfield, Pennsylvania — *Nathaniel Tyler prophesies of the restoration of the true church, as related by his grandson, Daniel Tyler in 1882* 47

September 21, 1823 – April 5, 1829, Palmyra, New York — *Incidents in the life of the Prophet Joseph Smith — The Angel Moroni appears to the Prophet Joseph Smith three times in one night 1:33–37; 2:13–24; 3:13–23; 4:36–60; 5:29–47; 9:15–17; 10:7; 12:1–3; 13:20–52 — Description of the Hill Cumorah 4:61–83 — Temptation to use the plates to obtain riches 1:38–42; 13:173–200 — Failure to keep the commandments of the Lord 1:37–42; 2:32; 12:32–41; 13:188–196 — Joseph is shocked when trying to obtain the plates 12:39; 13:192–195 — The Prince of Darkness and his innumerable associates 4:85–86; 12:16; 13:203–204 — Joseph receives the plates 1:44; 2:33; 3:24; 4:119; 5:59; 12:61–63 — The Urim and Thummim 2:21; 3:30–31; 4:126–127; 5:35, 74–75 — Professor Anthon 1:46–47; 4:140–142; 5:63–65 — A revelation concerning one hundred and sixteen pages of manuscript 1:48–51; 5:67–71 — Martin loses the manuscript 1:53; 5:72 — Joseph loses the plates for a season 1:74; 5:74–75 — Oliver Cowdery receives a vision, he becomes the Prophet's scribe 1:56–58; 16:1–5* 1, 2, 3, 4, 5, 9, 10, 12, 13, 16

1827 Springfield, Pennsylvania — *A revelation given to Nathaniel Tyler — He is healed by the Lord* 47

September, Palmyra, New York — *Incidents in the life of Martin Harris — Description of the Hill Cumorah — The stone box — Description of the gold plates — Description of the Urim and Thummim — He sells his farm and consecrates himself to Mormonism* 23

September 22, Mendon, New York — *Signs in the heavens given on the night Joseph Smith received the golden plates as told by Heber C. Kimball and Brigham Young — Celestial armies do battle with the forces of evil* 14, 15

TABLE OF CONTENTS

1829 Springfield, Pennsylvania — *Nathaniel Tyler is told by an angel that his sickness is unto death* 47

March, Palmyra, New York — *A divine manifestation given to Oliver Cowdery of the truthfulness of the Book of Mormon — Confirmed by the Prophet Joseph Smith* . . . 16

April, Harmony, Pennsylvania — *Oliver Cowdery meets and assists Joseph Smith in translation of the Book of Mormon* 17

May 15, Harmony, Pennsylvania — *The restoration of the Aaronic Priesthood, related by the Prophet Joseph Smith, 1:5–6* 17

May 15, Harmony, Pennsylvania — *The restoration of the Aaronic Priesthood by the angel John the Baptist, as related by Oliver Cowdery* 17

May 15, Harmony, Pennsylvania — *The restoration of the Aaronic Priesthood by John the Baptist as related by the Prophet Joseph Smith — Joseph and Oliver ordained by the angel — Their baptism — They reordained each other, as commanded — Prophesying, as related by Oliver Cowdery* 18

May 15, Harmony, Pennsylvania — *The restoration of the Aaronic Priesthood as related by the Prophet Joseph Smith — The power of Elias — A preparatory work — Power to give the Holy Ghost not conferred* 19

Between May 15 and 25, Harmony, Pennsylvania — *The conversion of Samuel H. Smith — He receives a revelation and is baptized, as related by the Prophet Joseph Smith* 20

Latter part of June, Fayette, New York — *A vision given to three special witnesses, Oliver Cowdery, Martin Harris and David Whitmer, wherein by the power of God they are*

1829 *shown the golden plates from which the Book of Mormon was translated and the other associated artifacts, as related by the Prophet Joseph Smith* 21

Latter part of June, Fayette, New York — *Last years and testimony of Martin Harris, as related by Edward Stevenson — In 1870, the Spirit of God prompts him to move to Utah — Hindered by the adversary — On August 30, 1870, he arrives in Salt Lake City — Bears his testimony to the congregation — Rebaptized — Receives his endowments — Deathbed testimony* 22

Latter part of June, Fayette, New York — *Incidents in the life of Martin Harris, as reported in the Iowa State Register* 23

Latter part of June, Fayette, New York — *The testimony of Oliver Cowdery regarding the divinity of the Book of Mormon, as related by Andrew Jensen* 24

Latter part of June, Fayette, New York — *The last days of Oliver Cowdery — Desires to move to Utah — Rebaptized at Council Bluffs during the winter of 1848–49 — Testifies of angelic visitations — His last ambition to give his life to the Church — His deathbed testimony — He dies in Richmond, Missouri, on March 3, 1850, as related by Samuel W. Richards* 25

Latter part of June, Fayette, New York — *A proclamation by David Whitmer published March 19, 1881 — His testimony of the Book of Mormon — Prominent citizens proclaim his veracity* 26

Latter part of June, Fayette, New York — *An interview between David Whitmer and P. Wilhelm Poulson early in 1878 — Description of David Whitmer — His sister married to Oliver Cowdery — Whitmer bears his testimony — Description of the plates — Depository of the gold plates — The stone box — The Urim and Thummim* 27

1829 Latter part of June, Fayette, New York — *An interview between David Whitmer and Apostles Orson Pratt and Joseph F. Smith on September 7, 1878 — Description of David Whitmer — His testimony — Miraculously plowed ground — The angel appears in the roadway — Mrs. Whitmer sees the angel and the gold plates — Printer's manuscript copy of the Book of Mormon examined — Whitmer tells of Oliver Cowdery's death* 28

Latter part of June, Fayette, New York — *An interview between David Whitmer and a reporter of the* ***Kansas City Journal****, on June 5, 1881 — Description of David Whitmer — The last surviving witness — The Prophet Joseph Smith's promise to the gold diggers — The Prophet's mode of translating — The lost Book of Lehi — The organization of the Church* 29

Latter part of June, Fayette, New York — *An interview between David Whitmer, William H. Kelly and G. A. Blakeslee on January 15, 1882 — Description of David Whitmer — His opinion of the Prophet Joseph Smith — Called by revelation to be one of the three witnesses — His testimony — The interviewers are touched by the Spirit of God* 23

Latter part of June, Fayette, New York — *An interview between David Whitmer and James Hart on August 21, 1883 — Glorious scene presented to the witnesses — Bore testimony to thousands — Hears the voice of God — Nephite ruins to be discovered — Original printers manuscript miraculously preserved* 31

Latter part of June, Fayette, New York — *A proclamation published by David Whitmer April 1, 1887 — Encyclopedias report that Whitmer denied his testimony — He reaffirms his testimony — The last words of Oliver Cowdery — The Solomon Spaulding story — Martin Harris's visit to Professor Anthon — The Prophet's, mode of translating* 32

1829 Latter part of June, Fayette, New York — *A proclamation published by David Whitmer on April 1, 1887 — Title page of the Book of Mormon — The testimony of the three and eight 1829 witnesses — David Whitmer argues in favor of the Book of Mormon* 33

Latter part of June, Fayette, New York — *The testimony of David Whitmer given on his deathbed — He beholds a vision of Christ on his throne* 34

Latter part of June, Fayette, New York — *Incidents in the life of David Whitmer as reported by the* ***Richmond Democrat*** *on January 26, 1888 — Called to be a witness for the Book of Mormon — Sees the angel and the plates etc. — Possesses the Anthon transcript — Mode of translating — Joseph's seer stone — David Whitmer's deathbed testimony* 35

Latter part of June, Fayette, New York — *A poem written by James H. Hart inspired by his interview with David Whitmer on August 21, 1883* 36

June, Fayette, New York — *The voice of the Lord to the Prophet Joseph Smith in the chamber of father Whitmer wherein Joseph and Oliver were given authority to ordain each other Elders and to bestow the Gift of the Holy Ghost* 37

June or July?, Palmyra, New York — *Spiritual manifestations given to Solomon Chamberlain — Led by the Spirit to Palmyra — Hears of the Gold Bible — Led by the Spirit to the Smith home — Relates a vision of an angel — First to preach printed Mormonism* 38

After June, Harmony, Pennsylvania — *A revelation given to the Prophet Joseph Smith — 116 pages of the book of Lehi stolen — Commanded not to retranslate — Wisdom of God greater than the cunning of the Devil* 39

1829 After July 1?, The Hill Cumorah — *Incidents in the life of Oliver Cowdery as related by Brigham Young on June 17, 1877 — The delivering up of the Gold Plates — A cave full of plates — Sword of Laban unsheathed* 40

1830 January or February?, Palmyra, New York — *Incidents in the life of Joseph Smith as related by David Whitmer in 1887 — A revelation given to the Prophet Joseph Smith to sell the copyright of the Book of Mormon in Canada — Another revelation from God saying some revelations are of God, some of man, some of the Devil* 41

April 6, Fayette, New York — *The organization of the Church — Commandment given to organize the Church Ordinations and confirmations — Prophesying — Blessings of the Holy Ghost* 42

After April 11?, Colesville, New York — *Miracles in the early Church as related by the Prophet Joseph Smith — Newel Knight becomes possessed by the devil — The Prophet casts the devil out — Knight levitates — Prophesying — The heavens open — Vision of God the Father and Jesus Christ* 43

June?, The wilderness between Harmony, Pennsylvania and Colesville, New York on the Susquehanna River — *The restoration of the Apostolic Priesthood as related by Addison Everett in a letter to Oliver B. Huntington on February 17, 1881 — The Prophet and Oliver Cowdery arrested — An angry mob — Escape into the wilderness — Oliver exhausted — Ancient Apostles Peter, James and John ordain them to the Apostleship* 44

Autumn, Canaan, New York — *Sign of the Coming of the Son of Man given in the heavens, as witnessed by Parley P. Pratt* 48

September or October, Kirtland, Ohio — *A vision given to Newel K. Whitney and his wife — Praying for the gift of the*

1830 *Holy Ghost — Wrapped in a cloud — A voice out of the cloud* 49

October 14, Colesville, New York — *Newell Knight's aunt becomes possessed — She believes she must die for the sins of her generation — At the point of death, Newell casts the devil out, as related by himself in 1882* 50

November?, Fayette, New York — *Revelation given to Orson Pratt concerning the truthfulness of the Gospel — The Prophet Joseph Smith receives a revelation designating twelve apostles, as related by Orson Pratt in August 1867* 51

Winter of 1830–31?, Fayette, New York — *A vision given to the Prophet Joseph Smith, wherein he sees the Whitney family praying for his arrival in Kirtland* 52

December or January, 1831?, Fayette, New York — *A revelation given through the Prophet Joseph Smith to move his family and the Colesville Branch to Kirtland, Ohio, as related by his Mother Lucy Mack Smith* 53

1831 Early part of 1831, Kirtland, Ohio — *Doubting Gentile visitors — The Prophet Joseph Smith performs a miracle* 54

January 9, Ovid, New York? — *A vision given to Zebedee Coltrin the night of his baptism — A brilliant light — Men dressed in temple robes* 55

February, Fayette, New York — *Incidents occurring at an early meeting of the Church, as related by Mary E. Lightener — The Prophet is filled with light — Jesus Christ walks through their midst* 56

Early April, near Colesville, New York — *A miraculous healing as related by Newell Knight — A badly broken shoulder — A scoffing surgeon — A prophetic dream — A miracle* 57

1831 June, Kirtland, Ohio, Jackson County, Missouri — *A vision and a revelation given to the Prophet Joseph Smith designating the land of Zion* 101

June 3, Kirtland, Ohio — *Spiritual occurrences during an early Church meeting, as told by Zebedee Coltrin — The powers of darkness manifested — The Man of Sin revealed — The first conferral of the High Priesthood* 55

June 3, Kirtland, Ohio — *Prophecies made by Joseph Smith and Lyman Wight as recorded by John Whitmer — John the Revelator was then among the lost tribes — The second coming of Christ — The heavens open — The man of sin revealed* 58

August 11, McIlwaine's Bend, Missouri River — *A vision of the Destroyer given to William W. Phelps, as related by the Prophet Joseph Smith* 59

1832 January?, Fayette, New York — *A vision given to the Young family and Heber C. Kimball concerning the gathering of the Saints to Zion — Sufferings and persecutions to come upon the Saints — Judgements upon the world* 60

March 24, Hiram, Ohio — *The Prophet Joseph Smith is beaten, tarred and feathered by a mob — Sidney Rigdon is dragged by his heels until he is unconscious — A vial of poison is broken in the Prophet's teeth — The mob comes to church the next morning — The prophet preaches a sermon* 61

April 15, Mendon, New York — *The baptism of fire and the Holy Ghost given to Heber C. Kimball — The scriptures open up to him* 62

July 25?, Kirtland, Ohio — *Sidney Rigdon is subjected to the buffetings of Satan — He tells the Saints the keys of the kingdom are taken from them — Sidney is rebuked by the*

1832 Prophet Joseph Smith — *Joseph prophesies that Sydney will be subjected to the buffetings of Satan — An unseen power tosses Sidney around the room, as related by Philo Dibble* 63

November, Kirtland, Ohio — *The gift of tongues is given to Brigham Young and others during a meeting with the Prophet Joseph Smith who also receives the gift, as related by the Prophet Joseph Smith* 64

November, Kirtland, Ohio — *The gift of tongues is given to Brigham Young during a meeting with the Prophet Joseph Smith who prophesied that Brigham Young would one day lead the Church, as related by Brigham Young* 65

November, Kirtland, Ohio — *The gift of tongues is given to Brigham Young and the Prophet Joseph Smith — The pure Adamic language, as related by Joseph Young Sen.* 66

Winter 1832–33, Kirtland, Ohio — *A vision of the Lord given to John Murdock, as related by himself* 67

1833 Pontiac, Michigan — *Incidents in the life of Edward Stevenson — In 1833, he hears the Prophet Joseph Smith bear testimony of the First Vision and the visitations of the Angel Moroni, also the testimony of the three witnesses — The gift of tongues manifested — He receives a remarkable vision, as related by himself* 68

January 4, Kirtland, Ohio — *Prophecies made by the Prophet Joseph Smith — Bloodshed, pestilence, hail, famine and earthquake — An overflowing scourge shall overtake the wicked, as related in a letter from the Prophet to N.C. Saxton* 69

January 22, 23, Kirtland, Ohio — *Manifestations of the Holy Spirit during a conference of Saints — The ordinance of washing feet February?, Kirtland, Ohio — The gift of*

1833 *tongues and of prophecy is manifest in the School of the Prophets — A visitation of the Savior and God the Father, 55:23–29, as related by the Prophet Joseph Smith* 70

February?, Kirtland, Ohio — *A visitation of Jesus Christ and God the Father during a meeting of the School of the Prophets — Reynolds Cahoon turns transparent, as related by Zebedee Coltrin in 1883* 71

February?, Kirtland, Ohio — *A vision of Christ upon the cross in the Kirtland Temple, as related by Zebedee Coltrin — The Prophet Joseph Smith filled with the Glory of God — Visitation of an angel* 72

February?, Kirtland, Ohio — *A visitation of Jesus Christ and God the Father in the Kirtland Temple, as related by Zebedee Coltrin* 73

March 18, Kirtland, Ohio — *A heavenly vision of the Savior and concourses of angels given to the High Priests assembled in the school room of the prophets, as related by the Prophet Joseph Smith* 74

May, Putnam, New York — *An angel appears to Harrison Burgess and exhibits the Gold Plates from which the Book of Mormon was translated, as related by himself* 75

June 24, Kirtland, Ohio — *A revelation given to the Prophet Joseph Smith concerning the twenty-four temples as shown in the plot of the city of Zion, as related by himself* 76

June?, Kirtland, Ohio — *A vision concerning the construction of the Kirtland Temple given to the Prophet Joseph Smith and his counselors, as related by Truman O. Angell* 77

Sept. 4, Kirtland, Ohio — *The whispering of the Spirit to the Prophet Joseph Smith concerning Vienna Jaques, as related by himself* 78

1833 November 4, Independence, Missouri — *Philo Dibble is healed by Newell Knight of a gunshot wound sustained while defending his property against a mob, as related by Newel Knight* 79, 80

November 13, Kirtland, Ohio — *Signs in the heavens, as related by the Prophet Joseph Smith* 81

December 10, Kirtland, Ohio — *The voice of the Lord given to the Prophet Joseph Smith in answer to his question, "When will Zion be redeemed?" As related by himself* 82

December, Kirtland, Ohio — *Instructions written from the Elders in Kirtland to the Elders abroad — Persecution must be endured—Haste in ordinations warned against—Avoid vain disputes* 83

1834 March, New York State — *The power of God manifested through Parley P. Pratt — A small boy healed instantly of a violent pain — A prophetic dream — A woman dying of a lingering sickness instantly healed — The gift of tongues and prophecy manifested* 85

April 7, Kirtland, Ohio — *A prophecy upon the Saints in the East who refused to give of their substance to aid the Saints in gathering to Zion, given by the Prophet Joseph Smith* 86

April 18, Newburg, Ohio — *A warning given to the Prophet Joseph Smith and others — A man professing to be sick wants a ride — Checked by the Spirit — The man is joined by others who follow cursing and swearing* 87

Between April 18 and 21, New Portage, Ohio — *A vision of Adam and Eve given to Joseph Smith, Oliver Cowdery and Zebedee Coltrin, 55:30–39* 88, 89

May or June, Zion's Camp — *The voice of the Angel of the Lord to Parley P. Pratt while recruiting men and supplies for Zion's Camp* 90

June 3, Atlas, Missouri — *A vision of Zelph the Lamanite given to the Prophet Joseph Smith* 91, 92, 93

June 3, Atlas, Missouri — *A prophecy made by the Prophet Joseph Smith to Zion's Camp — A stubborn and unruly spirit manifested in the camp — Men will die off like sheep with the rot — Fulfilment of the prophecy* 94, 95

June, Zion's Camp — *The vengeance of God upon James Campbell — He vows to destroy Zion's Camp — "The eagles and turkey buzzards shall eat my flesh" — His prophecy fulfilled* 96

October, Kirtland, Ohio — *A declaration of the belief of the Latter-day Saints, written by Oliver Cowdery for the first issue of the* ***Messenger and Advocate*** 97

December, Kirtland, Ohio — *The healing of Lorenzo D. Young — The Prophet Joseph Smith prescribes an unusual method of healing — Quorums of three administer — Hyrum prophesies the Saints would go to the Rocky Mountains* 98

1835 1835 or 1836?, Tennessee — *Healings performed under the administration of David W. Patten* 99

February 8, Kirtland, Ohio — *A vision given to the Prophet Joseph Smith concerning those who had died at Zion's Camp — Appointment of Brigham Young to the Quorum of the Twelve* 100

September 1, Kirtland, Ohio — *A letter to the Elders from the Prophet Joseph Smith, making known unto them a revelation designating the land of Zion, received in June 1831* 101

1835 October 11, Kirtland, Ohio — *Joseph Smith Senior is healed through the administration of the Prophet Joseph Smith* 102

October 27, Kirtland, Ohio — *A revelation given to the Prophet Joseph Smith — His brother's wife confined and in a dangerous condition — Dr. Williams is given spiritual aid to save mother and child* 103

November 10, Kirtland, Ohio — *A revelation given to the Prophet Joseph Smith concerning Joshua the Jewish minister* 104

December 10, Kirtland, Ohio — *Angeline Works is healed through the administration of the Prophet Joseph Smith and David Whitmer* 105

Winter 1835–36, New York State? — *Spiritual manifestations given to Benjamin Brown — A revelation that spiritual gifts would soon be restored — He receives the gift of tongues — He receives a visit from two of the three Nephites* 106

1836? Kirtland, Ohio — *Spiritual manifestations given in the Kirtland Temple as witnessed by Prescinda Huntington — A multitude of angels appear on the roof of the Temple — A heavenly choir is heard in the Temple — The Spirit of God fills the Temple like a mighty rushing wind — The gift of Revelation, prophecy and tongues manifested* 107

Kirtland, Ohio — *A vision of the Savior, the angels of heaven and the chariots of Israel, given to the Prophet Joseph Smith, Hyrum Smith and Roger Orton, in the Kirtland Temple, as related by Harrison Burgess* 108

Missouri — *A vision of a city of Zion given to Philo Dibble,* Kirtland, Ohio — *Spiritual manifestations given in the Kirtland Temple, as witnessed by Zebedee Coltrin* 109

1836 January 17, Kirtland, Ohio — *The gift of tongues manifested during a meeting of the Saints, as recorded by Warren Parrish* 110

January 22, Kirtland, Ohio — *Spiritual manifestations during the anointing of the Twelve Apostles and the Presidency of the Seventy, as related by the Prophet Joseph Smith — Visions, the ministering of angels, the Gift of Tongues, as recorded by Jesse Hitchcock* 111

January 28, Kirtland, Ohio — *The ministration of angels and visions given during a Priesthood meeting in the Kirtland Temple, as related by the Prophet Joseph Smith* 112

February 6, Kirtland, Ohio — *Spiritual manifestations given during a priesthood meeting, as related by the Prophet Joseph Smith — The brethren are filled with the Holy Ghost — Visions, Gift of Tongues, Prophesying, as recorded by Sylvester Smith* 113

March 27, Kirtland, Ohio — *Spiritual manifestations during the dedication of the Kirtland Temple, as related by the Prophet Joseph Smith — Ministration of Angels, the Gift of Tongues, the Spirit of Prophecy, Visions — A pillar of fire rests upon the Temple, as recorded by Warren Parrish* 114

March 27, Kirtland, Ohio — *The ancient apostle Peter appears during the dedicatory prayer of the Kirtland Temple as related by Truman O. Angell* 115

March 27, Kirtland, Ohio — *Spiritual manifestations occurring during the dedication of the Kirtland Temple — A mighty rushing wind — Cloven tongues of fire — Gift of tongues and prophecy, as witnessed by Oliver Cowdery* 116

March 27, Kirtland, Ohio — *Spiritual manifestations given during the dedication of the Kirtland Temple — Angelic ministrations — John the beloved appears — The spirit of*

1836 *prophecy — Cloven tongues of fire — Marvelous visions, as related by Heber C. Kimball* 117

March 27, Kirtland, Ohio — *Spiritual manifestations given during the dedication of the Kirtland Temple, as related by Lorenzo and Eliza R. Snow* 118

March 27, Kirtland, Ohio — *Spiritual manifestations given during the dedication of the Kirtland Temple as related by George A. Smith* 119

March 27, Kirtland, Ohio — *A historical discourse concerning the building of the Kirtland Temple and the spiritual manifestations which occurred during its dedication, as related by George A. Smith* 120

March 29, Kirtland, Ohio — *The voice of the spirit given to Church authorities concerning matters relative to Zion* 121

March 30–31, Kirtland, Ohio — *Spiritual manifestations occurring during a Priesthood meeting as related by the Prophet Joseph Smith—Prophesying, Speaking in Tongues, the Ministering of Angels — The Savior appears to some, as reported possibly by Jesse Hitchcock* 122

April, Kirtland, Ohio — *A prophecy and blessing given by Heber C. Kimball upon the head of Apostle Parley P. Pratt — His wife miraculously healed — A prophecy that she would bear a son — A successful mission to Canada prophesied — Riches prophesied — Prophecies all fulfilled—A vision given to Parley's wife that she would pass away—She is baptized with fire and the Holy Ghost—She dies after giving birth to the promised child, as related by Parley P. Pratt* 123

April, Toronto, Canada — *A healing of a blind widow through the administration of Parley P. Pratt — She receives persecution and falls away* 124

1836 June? Toronto, Canada — *Apostle Parley P. Pratt casts out demons from an afflicted woman while on a mission for the Church, as related by himself* 126

June or July, Kirtland, Ohio — *The baptism by fire and the Holy Ghost, given to Lorenzo Snow — He receives perfect knowledge that God lives and that Jesus is the Son of God, as related by himself* 127

Mid-1836, Kirtland, Ohio — *A revelation given through the Prophet Joseph Smith concerning music and its relationship to man and the Holy Spirit* 128

July, Toronto, Canada — *The voice of the Lord to Parley P. Pratt concerning his mission, as related by himself* . . 129

September?, Toronto, Canada — *Signs in the heavens witnessed by Parley P. Pratt — Remarkable experiences including a prophetic dream concerning a Mr. Caird, an English preacher, dealt with by Parley P. Pratt, while on a mission to Toronto, Canada, as related by himself* . . . 130

September?, New York State — *The gift of tongues given to Heber C. Kimball while on a mission for the Church — He speaks to Swiss emigrants in their own tongue, as related by himself* 131

1837? England — *A healing performed through the administration of Heber C. Kimball while on a mission for the Church, as related by himself* 132

England — *Two prophetic dreams given to Heber C. Kimball while on a mission for the Church* 133, 134

1837 January 6, Kirtland, Ohio — *The voice of the Lord given to the Prophet Joseph Smith concerning the Kirtland Safety Society, as related by Wilford Woodruff* 135

1837 April 6, Kirtland, Ohio — *A vision given to the Prophet Joseph Smith of the city of Kirtland, as related by Wilford Woodruff* 136

Between May 15, 1837 and October 30, 1838, England — *Spiritual Manifestations witnessed by Benjamin Brown — A vision showing the plagues to come upon the wicked — The gift of dreams manifested — A miraculous healing — The gift of tongues and the ministration of angels at the dedication of the Kirtland Temple — The word of the Lord directing him on a mission — A miraculous healing — The gift of tongues reveals the Hauns Mill massacre, as related by himself* 137

June 4, Kirtland, Ohio — *A revelation given by the Prophet Joseph Smith calling Heber C. Kimball on a mission to England — A miraculous healing as related by Heber C. Kimball* 138

July, Atlantic Ocean — *A dream given to Heber C. Kimball — The Prophet Joseph Smith appears to him and gives him a rod with which to guide his ship while crossing the Atlantic Ocean* 139

July 30, England — *A legion of demons attack Heber C. Kimball, Orson Hyde, Willard Richards and Isaac Russell, attempting to prevent the opening of the English mission* 140

October, England — *A prophecy upon the head of Mary Smithies by Heber C. Kimball — She is blessed to live and become a mother in Israel — She grows to womanhood and emigrates to America — She becomes Heber C. Kimball's wife* 141

1838 Early 1838, Yellsville, Arkansas — *The judgement of God upon a Baptist Deacon, witnessed by Abraham O. Smoot while on a mission for the Church — The Deacon curses Joseph Smith — He is rebuked by Elder Smoot — The Deacon is struck with death and turns black, as related by Elder Smoot* 142

Between January 12 and March 14, Far West, Missouri — *A vision given to the Prophet Joseph concerning William Marks, related in a letter from the Prophet to the First Presidency* 143

March 10, Kirtland, Ohio — *The Spirit of the Lord rests upon the Seventies — They are filled with the spirit of prophecy and vision concerning the moving of the Saints from Kirtland to Missouri, from Judge Elias Smith's daily journal* 144

May 19, Spring Hill, Missouri — *A revelation given to the Prophet Joseph Smith, designating the site of Adam-ondi-Ahman, as related by George W. Robinson and Reed Peck* 145, 146

July, Far West, Missouri — *A revelation given to the Prophet Joseph Smith concerning the enforcement of the law of consecration, as related by Reed Peck and John D. Lee* 147, 148

October, Far West, Missouri — *A revelation given to Thomas B. March to sustain the Prophet Joseph Smith — He follows his wife out of the Church — His wife dies and he pleads to the Church for mercy, as related by President Heber C. Kimball* 149

October 25, Far West, Missouri — *The hand of the Angel of the Lord saves Lorenzo D. Young from death at the hands of a Missouri mobocrat, as related by himself* 150

October 30, Haun's Mill, Missouri — *An account of the Haun's Mill massacre — Alma Smith is miraculously healed through the administrations of his mother, after*

1838 *having his hip shot off by a Missouri mobocrat, as related by Amanda Smith* 151

September 1, Adam-ondi-Ahman, Missouri — *A revelation given to the Prophet Joseph Smith designating the site of Adam's sacrificial alter, as related by Benjamin F. Johnson* 152

Early November, Adam-ondi-Ahman, Missouri — *The place where Adam offered sacrifice revealed to the Prophet Joseph Smith, as related by Heber C. Kimball* 153

Early, November—Far West, Missouri—*The whispering of the Spirit to Parley P. Pratt after himself, the Prophet and others were taken prisoner by the Missouri Militia at Far West, wherein the spirit promised that their lives would be spared, as related by Parley P. Pratt* 154

November 2, Far West, Missouri — *The Prophet Joseph Smith and his brethren are taken prisoner by the Missouri Militia — They are sentenced to be shot — A prophecy given by Lucy Mack Smith that her children would not be harmed, as related by herself* 155

November 3, Crooked River, Missouri — *The Prophet Joseph Smith and his brethren are taken prisoner by the Missouri Militia—He receives a revelation that not one of their lives should be taken, as related by Parley P. Pratt* 156

After November 2, Independence, Missouri — *A revelation given to the Prophet Joseph Smith to remove from the state of Missouri to Illinois, as related by Lucy Mack Smith* 157

November, Richmond, Missouri — *The power of God rests upon the Prophet Joseph Smith at the jail in Richmond, Missouri—The guards boast of rape and murder—Joseph rebukes them in the name of the Lord — The quailing guards beg his forgiveness, as related by Parley P. Pratt* 158

1838 December 4, on a journey from Maine to Illinois — *Led by Wilford Woodruff, a party of Saints endures hardships of winter and sickness — Phoebe Woodruff is brought back from the dead through the administration of her husband, Wilford Woodruff, as related by Wilford Woodruff* 159

December 16, Liberty, Missouri — *A revelation given to the Prophet Joseph Smith concerning the Keys of the Priesthood, as related by himself* 160

1839 February?, Liberty, Missouri — *Prophecies and revelations given to the Prophet Joseph Smith and his brethren while incarcerated in Liberty jail, as related by Alexander McRae* 161

February?, Richmond, Missouri—*A vision given to Orson Hyde — The curse of Cain to come upon him unless he repents, as related by Allen Joseph* 162

March 25, Liberty, Missouri—*An extract from an epistle to the Church, written by the Prophet Joseph Smith while a prisoner in Liberty jail — Secret combinations condemned* 163

May?, Richmond and Columbia, Missouri — *The incarceration and escape of Apostle Parley P. Pratt and his brethren from the Columbia jail — His wife who had passed away two years before appears to him with the message that he would receive his liberty—He is given a vision of their manner and means of escape—Fulfillment of prophecy, written by the Prophet Joseph Smith* 164

June, Nauvoo, Illinois — *Heber C. Kimball casts out the Devil—The Devil is rebuked by the Prophet Joseph Smith at Far West, as related by Heber C. Kimball* 165

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UNPUBLISHED REVELATIONS

of the

PROPHETS AND PRESIDENTS

of

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

VOLUME 2

PART 1

A HISTORY *of the life of the Prophet Joseph Smith —Containing the earliest known recorded reference to the restoration of the Aaronic and Melchizedek Priesthood —The First Vision given to him early in the spring of 1820 — Together with the visitations of the Angel Moroni, commencing on the night of September 21, 1823 through September 22, 1827, at Palmyra, New York —Also containing revelations concerning Martin Harris and Oliver Cowdery — Dictated by the Prophet Joseph Smith to Frederick G. Williams, between July 20 and November 27, 1832. (**The Papers of Joseph Smith** 1:3–10)*

1. ¶ A History of the life of Joseph Smith Jr. — an account of his marvelous experience and of all the mighty acts which he doeth in the name of Jesus Christ the Son of the living God of whom he beareth record;

2. And also an account of the rise of the Church of Christ in the eve of time according as the Lord brought forth and established by his hand —

3. Firstly he receiving the testimony from on high;

4. Secondly the ministering of angels;

5. Thirdly the reception of the Holy Priesthood by the ministering of angels to administer the letter of the Gospel — the Law and commandments as they were given unto him — and the ordinances;

6. Fourthly a confirmation and

reception of the High Priesthood after the Holy Order of the Son of the living God, power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit, the Keys of the Kingdom of God conferred upon him and the continuation of the blessings of God to him and etc. —

7. I was born in the town of Sharon in the state of Vermont, North America on the twenty third day of December A.D. 1805 of goodly parents who spared no pains to instructing me in the Christian religion.

8. At the age of about ten years my father Joseph Smith Senior moved to Palmyra, Ontario County in the state of New York;

9. And being in indigent circumstances were obliged to labour hard for the support of a large family having nine children and as it required the exertions of all that were able to render any assistance for the support of the family, therefore we were deprived of the benefit of an education.

10. Suffice it to say I was merely instructed in reading, writing and the ground rules of arithmetic which constituted my whole literary acquirements.

11. At about the age of twelve years my mind became seriously impressed with regard to the all important concerns for the welfare of my immortal soul which led me to searching the scriptures, believing as I was taught, that they contained the word of God.

12. Thus applying myself to them and my intimate acquaintance with those of different denominations led me to marvel exceedingly for I discovered that they did not adorn their profession by a holy walk and godly conversation agreeable to what I found contained in that sacred depository; this was a grief to my soul.

13. Thus from the age of twelve years to fifteen I pondered many things in my heart concerning the situation of the world of mankind — the contentions and divisions — the wickedness and abominations and the darkness which pervaded the minds of mankind.

14. My mind became exceedingly distressed for I became convicted of my sins and by searching the scriptures I found that mankind did not come unto the Lord, but that they had apostatized from the true and living faith; and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the New Testament.

15. And I felt to mourn for my own sins and for the sins of the world, for I learned in the scriptures that God was the same yesterday, today and forever — that he was no respecter to persons, for he was God;

16. For I looked upon the sun, the glorious luminary of the earth and also the moon rolling in their majesty through the heavens and also the stars shining in their courses and the earth also upon which I stood,

17. And the beast of the field and the fowls of heaven and the fish of the waters,

18. And also man walking forth upon the face of the earth in majesty and in the strength of beauty, whose power and intelligence in governing the things which are so exceeding great and marvelous, even in the likeness of Him who created them.

19. And when I considered upon these things my heart exclaimed, "Well hath the wise man said, 'It is a fool that saith in his heart, there is no God.'"

20. My heart exclaimed, "All these bear testimony and bespeak an omnipotent and omnipresent power, a being who maketh laws and decreeth and bindeth all things in their bounds, who filleth eternity, who was and is and will be from all eternity to eternity."

21. And when I considered all these things, and that that being seeketh such to worship him as worship him in spirit and in truth, therefore I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy.

22. And the Lord heard my cry in the wilderness and while in the attitude of calling upon the Lord in the 16th year of my age, a pillar of light above the brightness of the sun at noon day came down from above and rested upon me and I was filled with the Spirit of God.

23. And the Lord opened the heavens upon me and I saw the Lord; and he spake unto me saying,

24. "Joseph my son, thy sins are forgiven thee. Go thy way, walk in my statutes and keep my commandments.

25. "Behold I am the Lord of glory; I was crucified for the world that all those who believe on my name may have Eternal Life.

26. "Behold the world lieth in sin at this time and none doeth good, no not one.

27. "They have turned aside from the Gospel and keep not my commandments.

28. "They draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth, to visit them according to their ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and apostles.

29. "Behold and lo, I come quickly as it [is] written of me in the cloud, clothed in the glory of my Father."

30. And my soul was filled with love and for many days I could rejoice with great joy; and the Lord was with me, but [I] could find none that would believe the heavenly vision. Nevertheless I pondered these things in my heart;

31. But after many days I fell

into transgressions and sinned in many things which brought wound upon my soul.

32. And there were many things which transpired that cannot be written; and my father's family have suffered many persecutions and afflictions.

33. And it came to pass when I was seventeen years of age, I called again upon the Lord and he shewed unto me a heavenly vision,

34. For behold an angel of the Lord came and stood before me, and it was by night, and he called me by name and he said the Lord had forgiven me my sins.

35. And he revealed unto me that in the town of Manchester, Ontario County, New York, there were plates of gold upon which there were engravings which were engraven by Moroni and his fathers, the servants of the living God in ancient days and deposited by the commandments of God and kept by the power thereof and that I should go and get them.

36. And he revealed unto me many things concerning the inhabitants of the earth, which since have been revealed in commandments and revelations. And it was on the 22nd day of September, A.D. 1822.

37. And thus he appeared unto me three times in one night and once on the next day; and then I immediately went to the place and found where the plates were deposited as the angel of the Lord had commanded me, and straightway made three attempts to get them.

38. And then being exceedingly frightened, I supposed it had been a dream of vision, but when I considered I knew that it was not, therefore I cried unto the Lord in the agony of my soul, "Why can I not obtain them?"

39. Behold the angel appeared unto me again and said unto me, "You have not kept the commandments of the Lord which I gave unto you;

40. "Therefore you cannot now obtain them for the time is not yet fulfilled, therefore thou wast left unto temptation that thou mightest be made acquainted with the power of the adversary, therefore repent and call on the Lord [and] thou shalt be forgiven and in His own due time thou shalt obtain them."

41. For now I had been tempted of the adversary and sought the plates to obtain riches and kept not the commandment that I should have an eye single to the glory of God.

42. Therefore I was chastened and [I] sought diligently to obtain the plates and obtained them not until I was twenty one years of age.

43. And in this year I was married to Emma Hale, daughter of Isaac Hale who lived in Harmony, Susquehanna County, Pennsylvania, on the 18th [of] January, A.D. 1827.

44. On the 22nd day of September of this same year I obtained the plates, and in December following we moved to Susquehanna by the assistance of a man by the name of Martin Harris who became convinced of the visions and gave me fifty dollars to bear my expenses.

45. And because of his faith and this righteous deed the Lord appeared unto him in a vision and shewed unto him His marvelous work which He was about to do;

46. And he immediately came to Susquehanna and said the Lord had shown him that he must go to New York City with some of the characters; so we proceeded to copy some of them and he took his journey to the Eastern cities and to the learned saying, "Read this I pray thee" and the learned said, "I cannot" but if he would bring the plates they would read it;

47. But the Lord had forbid it and he returned to me and gave them to me to translate and I said, "[I] cannot for I am not learned," but the Lord had prepared spectacles for to read the book, therefore I commenced translating the characters and thus the prophecy of Isaiah was fulfilled which is written in the 29[th] chapter concerning the book.

48. And it came to pass that after we had translated 116 pages, that he [Martin] desired to carry them to read to his friends, that peradventure he might convince them of the truth.

49. Therefore I inquired of the Lord and the Lord said unto me that he must not take them.

50. And I spoke unto him (Martin) the word of the Lord, and he said, "inquire again," and I inquired again and also the third time.

51. And the Lord said unto me, "Let him go with them, only he shall covenant with me that he will not shew them to only but four persons."

52. And he covenanted with the Lord that he would do according to the word of the Lord, therefore he took them and took his journey unto his friends to Palmyra, Wayne County and state of New York.

53. And he brake the covenant which he made before the Lord and the Lord suffered the writings to fall into the hands of wicked men.

54. And Martin was chastened for his transgression and I also was chastened for my transgression for asking the Lord the third time;

55. Wherefore the plates were taken from me by the power of God and I was not able to obtain them for a season.

56. And it came to pass after much humility and affliction of soul, I obtained them again when [the] Lord appeared unto a young man by the name of Oliver Cowdery and shewed unto him the plates in a vision,

57. And also the truth of the

work and what the Lord was about to do through me his unworthy servant.

58. Therefore he was desirous to come and write for me to translate.

59. Now my wife had written some for me to translate and also my brother Samuel H. Smith;

60. But we had become reduced in property and my wife's father was about to turn me out of doors and I had not where to go.

61. And I cried unto the Lord that he would provide for me to accomplish the work whereunto he had commanded me.

PART 2

A HISTORY *of the Restoration —Containing an account of the First Vision given to the Prophet Joseph Smith early in the spring of 1820; also the visitations of the Angel Moroni, from September 21, 1823 through September 22, 1827, at Palmyra, New York, as related by the Prophet Joseph Smith on November 9, 1835. (**The Papers of Joseph Smith**, 1:125, 127–128)*

"While [Joseph was] sitting in his house this morning between the hours of ten and eleven, a man came in and introduced himself to him calling himself Joshua, the Jewish Minister[i.e. Robert Matthews]. His appearance was something singular, having a beard about three inches in length which is quite gray. His hair was also long and considerably silvered with age. He had the appearance of a man about 50 or 55 years old. He was tall and straight, slender frame, blue eyes, thin visage, and fair complexion. He wore a green frock coat and pantaloons of the same color. He had on a black fur hat with a narrow brim. When speaking he frequently shuts his eyes and exhibits a kind of scowl upon his countenance. He (Joseph) made some inquiry after his name, but received no definite answer. The conversation soon turned upon the subject of religion, and after the subject of this narrative had made some remarks concerning the Bible, he commenced giving him a relation of the circumstances, connected with the coming forth of the Book of Mormon, which were nearly as follows:"

1. Being wrought up in my mind respecting the subject of religion, and looking at the different systems taught the children of men, I knew not who was right or who was wrong, but considered it of the first importance to me that I should be right, in matters of so much moment, matter[s] involving eternal consequences.

2. Being thus perplexed in mind I retired to the silent grove and there bowed down before the Lord, under a realizing sense, (if the Bible be true) ask and you shall receive, knock and it shall be opened, seek and you shall find,

3. And again, if any man lack wisdom, let [him ask] of God who giveth to all men liberally and upbraideth not.

4. Information was what I most desired at this time, and with a fixed determination to obtain it, I called on the Lord for the first time in the place above stated, or in other words, I made a fruitless attempt to pray.

5. My tongue seemed to be swollen in my mouth, so that I could not utter. I heard a noise behind me like some one walking towards me.

6. I strove again to pray, but could not; the noise of walking seemed to draw nearer;

7. I sprang upon my feet and looked round, but saw no person or thing that was calculated to produce the noise of walking.

8. I kneeled again, my mouth was opened and my tongue loosed; I called on the Lord in mighty prayer.

9. A pillar of fire appeared above my head; which presently rested down upon me, and filled me with unspeakable joy.

10. A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed.

11. Another personage soon appeared like unto the first: he said unto me "Thy sins are forgiven thee". He testified also unto me that Jesus Christ is the Son of God. I saw many angels in this vision.

12. I was about 14 years old when I received this first communication.

13. When I was about 17 years I had another vision of angels; in the night season, after I had retired to bed;

14. I had not been asleep, but was meditating upon my past life and experience.

15. I was well aware I had not kept the commandments, and I repented heartily for all my sins and transgressions, and humbled myself before Him, whose eye surveys all things at a glance.

16. All at once the room was illuminated above the brightness of the sun; an Angel appeared before me; his hands and feet were naked, pure and white; he stood between the floors of the room, clothed with purity inexpressible.

17. He said unto me, "I am a Messenger sent from God, be faithful and keep His commandments in all things."

18. He told me also of a sacred record which was written on plates of gold. I saw in the vision the place where they were deposited.

19. He said to me the Indians were the literal descendants of Abraham.

20. He explained many of the prophecies to me; one of which I will mention, which is in Malachi

4th chapter. "Behold, the day of the Lord cometh" and etc.

21. He also informed me that the Urim and Thummim was hid up with the record, and that God would give me power to translate it with the assistance of this instrument;

22. He then gradually vanished out of my sight or the vision closed.

23. While meditating on what I had seen, the Angel appeared to me again, and related the same things and much more, also the third time bearing the same tidings and departed.

24. During the time I was in this vision I did not realize any thing around me, except what was shown to me in this communication.

25. After the vision had all passed, I found that it was nearly day light; The family soon arose, and got up also.

26. On that day while in the field at work with my father, he asked me if I was sick, I replied I had but little strength.

27. He told me to go to the house. I started and went part of the way, and was finally deprived of my strength and fell; but how long I remained I do not know.

28. The Angel came to me again and commanded me to go and tell my father what I had seen and heard. I did so.

29. The old man wept and told me that it was a vision from God, and to attend to it.

30. I went and found the place where the plates were, according to the direction of the Angel, I also saw them and the Angel as before.

31. The powers of darkness strove hard against me. I called on God.

32. The Angel told me, that the reason why I could not obtain the plates at this time, was because I was under transgression, but to come again in one year from that time.

33. I did so but did not obtain them, also the third and the fourth year the last of which time I obtained them, and translated them into the English language by the gift and power of God and have been preaching it ever since.

PART 3

A Sketch *of the rise, progress, persecution, and faith of the Latter-Day Saints —Containing an account of the First Vision given to the Prophet Joseph Smith early in the spring of 1820; also the visitations of the Angel Moroni, from September 21, 1823 through September 22, 1827, at Palmyra, New York, as published by the Prophet in the* ***Times and Seasons****, on March 1, 1842. (****Times and Seasons*** *3:706–709;* ***History of the Church*** *4:536–540)*

*"At the request of Mr. John Wentworth, Editor, and Proprietor of the '****Chicago Democrat****,' I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Barstow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Barstow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished and without misrepresentation."*

1. ¶ I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805.

2. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

3. ¶ My father was a farmer and taught me the art of husbandry.

4. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state,

5. And upon enquiring the plan of salvation I found that there was a great clash in religious sentiment;

6. If I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection:

7. Considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed.

8. Believing the word of God I had confidence in the declaration of James, "If any man lack wisdom let him ask of God who giveth [to] all men liberally and upbraideth not and it shall be given him."

9. I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision,

10. And [I] saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noonday.

11. They told me that all religious denominations were believing in incorrect doctrines, and that

none of them was acknowledged of God as his Church and Kingdom.

12. And I was expressly commanded to "go not after them," at the same time receiving a promise that the Fulness of the Gospel should at some future time be made known unto me.

13. ¶ On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of Scripture,

14. On a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire;

15. The appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded.

16. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled,

17. That the preparatory work for the second coming of the Messiah was speedily to commence;

18. That the time was at hand for the Gospel in all its fullness to be preached in power, unto all nations that a people might be prepared for the Millennial reign.

19. ¶ I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

20. ¶ I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came;

21. A brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me;

22. I was also told where were deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent.

23. The angel appeared to me three times the same night and unfolded the same things.

24. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

25. ¶ These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin.

26. They were filled with engravings, in Egyptian characters and bound together in a volume

as the leaves of a book, with three rings running through the whole.

27. The volume was something near six inches in thickness, a part of which was sealed.

28. The characters on the unsealed part were small, and beautifully engraved.

29. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving.

30. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate.

31. ¶ Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

32. ¶ In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era.

33. We are informed by these records that America in ancient times has been inhabited by two distinct races of people.

34. The first were called Jaredites and came directly from the Tower of Babel.

35. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph.

36. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country.

37. The principal nation of the second race fell in battle towards the close of the fourth century, [A.D.] The remnant are the Indians that now inhabit this country.

38. This book also tells us that our Savior made his appearance upon this continent after his resurrection; that he planted the Gospel here in all its fulness, and richness, and power, and blessing;

39. That they had Apostles, Prophets, Pastors, Teachers and Evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing[s], as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions,

40. That the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history and etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days.

41. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling elders.

42. ¶ As soon as the news of

this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

43. ¶ On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario Co., [i.e. Fayette, Seneca Co.,] state of New York.

44. Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands.

45. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands.

46. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was formed in Jackson Co.

PART 4

A HISTORY *of the Restoration —Containing an account of the First Vision given to the Prophet Joseph Smith early in the spring of 1820; also the visitations of the Angel Moroni, from September 21, 1823 through September 22, 1827, at Palmyra, New York, as published by Apostle Orson Pratt in 1840.* ***(An Interesting Account of Several Remarkable Visions and the Late Discovery of Ancient American Records****, by Orson Pratt, 1840, Church Historical Department)*

"Visions of Joseph Smith —Discovery of Gold Plates, filled with Egyptian Characters and Hieroglyphics —Their Translation into the English Language by the aid of the Urim and Thummim —The Sacred History of Ancient America, now clearly revealed from the earliest ages after the Flood, to the beginning of the Fifth Century of the Christian Era —A Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints."

Note: *It is important to mention here, that the greater portion of information concerning the Angel Moroni and Hill Cumorah was*

taken from an earlier history written by Oliver Cowdery and published in the ***Messenger and Advocate****, in a series of eight letters to William W. Phelps, commencing with the October 1834 issue. Cowdery's history has been abridged in this publication and his account of the visitations of the Angel Moroni and the Restoration of the Aaronic Priesthood by John the Baptist are included elsewhere in this work (see Parts 13, 17).*

1. ¶ Mr. Joseph Smith Jun., who made the following important discovery, was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805.

2. When ten years old, his parents, with their family, moved to Palmyra, New York; in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester.

3. Cultivating the earth for a livelihood was his occupation, in which he employed the most of his time.

4. His advantages for acquiring literary knowledge were exceedingly small; hence, his education was limited to a slight acquaintance with two or three of the common branches of learning.

5. He could read without much difficulty and write a very imperfect hand and had a very limited understanding of the ground rules of arithmetic.

6. These were his highest and only attainments; while the rest of those branches, so universally taught in the common schools throughout the United States, were entirely unknown to him.

7. When somewhere about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence, but how or in what way to prepare himself was a question as yet undetermined in his own mind.

8. He perceived that it was a question of infinite importance and that the salvation of his soul depended upon a correct understanding of the same.

9. He saw that if he understood not the way, it would be impossible to walk in it except by chance; and the thought of resting his hopes of eternal life upon chance or uncertainties was more than he could endure.

10. If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying — "This is the way, walk ye in it;" while at the same time the doctrines of each were in many respects in direct opposition to one another.

11. It also occurred to his mind that God was not the author of but one doctrine and therefore could not acknowledge but one denomination as His church and that such denomination must be a people

who believe and teach that one doctrine (whatever it may be) and build upon the same.

12. He then reflected upon the immense number of doctrines now in the world which had given rise to many hundreds of different denominations.

13. The great question to be decided in his mind was — if any one of these denominations be the Church of Christ, which one is it?

14. Until he could become satisfied in relation to this question, he could not rest contented.

15. To trust to the decisions of fallible man and build his hopes upon the same, without any certainty and knowledge of his own, would not satisfy the anxious desires that pervaded his breast.

16. To decide without any positive and definite evidence on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings.

17. The only alternative that seemed to be left him was to read the Scriptures and endeavor to follow their directions.

18. He accordingly commenced perusing the sacred pages of the Bible with sincerity, believing the things that he read.

19. His mind soon caught hold of the following passage: "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him." — James 1:5.

20. From this promise he learned that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally without being upbraided for so doing.

21. This was cheering information to him: tidings that gave him great joy. It was like a light shining forth in a dark place to guide him to the path in which he should walk.

22. He now saw that if he inquired of God, there was not only a possibility, but a probability; yea, more a certainty that he should obtain a knowledge which of all the doctrines was the doctrine of Christ; and which of all the churches was the Church of Christ.

23. He therefore retired to a secret place in a grove but a short distance from his father's house and knelt down and began to call upon the Lord.

24. At first he was severely tempted by the powers of darkness which endeavored to overcome him; but he continued to seek for deliverance until darkness gave way from his mind and he was enabled to pray in fervency of the spirit and in faith.

25. And while thus pouring out his soul, anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above, which at first seemed to be at a considerable distance.

26. He continued praying while the light appeared to be gradually descending towards him; and as it drew nearer it increased in brightness and magnitude, so that by the time that it reached the tops of the trees, the whole wilderness for some distance around was illuminated in a most glorious and brilliant manner.

27. He expected to have seen the leaves and boughs of the trees consumed as soon as the light came in contact with them; but perceiving that it did not produce that effect, he was encouraged with the hope of being able to endure its presence.

28. It continued descending slowly until it rested upon the earth and he was enveloped in the midst of it.

29. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately his mind was caught away from the natural objects with which he was surrounded;

30. And he was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in their features or likeness.

31. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind,

32. Viz. — that all the religious denominations were believing in incorrect doctrines and consequently that none of them was acknowledged of God as his Church and Kingdom. And he was expressly commanded to go not after them;

33. And he received a promise that the true doctrine — the Fullness of the Gospel, should at some future time be made known to him;

34. After which the vision withdrew leaving his mind in a state of calmness and peace indescribable.

35. Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented.

36. ¶ And it pleased God, on the evening of the 21st of September, A.D. 1823, to again hear his prayers.

37. For he had retired to rest, as usual, only that his mind was drawn out in fervent prayer and his soul was filled with the most earnest desire, "to commune with some kind messenger, who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision.

38. While he thus continued to pour out his desires before the Father of all good; endeavoring to exercise faith in his precious promises; "on a sudden, a light like that of day, only of a purer and far

more glorious appearance and brightness, burst into the room.

39. "Indeed, the first sight was as though the house was filled with consuming fire.

40. "This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation visible to the extremities of the body.

41. "It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him."

42. ¶ Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst;

43. "And though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance; so much so, that every fear was banished from the heart and nothing but calmness pervaded the soul."

44. ¶ "The stature of this personage was a little above the common size of men in this age; his garment was perfectly white and had the appearance of being without seam."

45. ¶ This glorious being declared himself to be an Angel of God, sent forth by commandment, to communicate to him that his sins were forgiven, and that his prayers were heard;

46. And also to bring the joyful tidings that the covenant which God made with ancient Israel concerning their posterity was at hand to be fulfilled;

47. That the great preparatory work for the second coming of the Messiah was speedily to commence;

48. That the time was at hand for the gospel in its fullness to be preached in power unto all nations; that a people might be prepared with faith and righteousness for the Millennial reign of universal peace and joy.

49. ¶ He was informed that he was called and chosen to be an instrument in the hands of God, to bring about some of His marvelous purposes in this glorious dispensation.

50. It was also made manifest to him that the "American Indians" were a remnant of Israel;

51. That when they first emigrated to America, they were an enlightened people, possessing a knowledge of the true God, enjoying His favor and peculiar blessings from His hand;

52. That the prophets and inspired writers among them were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness:

53. The most part of them were destroyed, and the records (by commandment of God, to one of the last prophets among them) were safely deposited, to preserve them from the hands of the wicked who sought to destroy them.

54. He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom as well as prophecies relating to the great events of the last days;

55. And that to fulfil His promises to the ancients who wrote the records and to accomplish His purposes in the restitution of their children and etc., they were to come forth to the knowledge of the people.

56. If faithful, he was to be the instrument who should be thus highly favored in bringing these sacred things to light, at the same time being expressly informed that it must be done with an eye single to the glory of God, that no one could be entrusted with those sacred writings who should endeavor to aggrandize himself, by converting sacred things to unrighteous and speculative purposes.

57. After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared and the light and glory of God withdrew, leaving his mind in perfect peace, while a calmness and serenity indescribable pervaded the soul.

58. But before morning, the vision was twice renewed, instructing him further and still further, concerning the great work of God about to be performed on the earth.

59. In the morning, he went out to his labor as usual; but soon the vision was renewed — the Angel again appeared;

60. And having been informed by the previous visions of the night, concerning the place where those records were deposited, he was instructed to go immediately and view them.

61. ¶ Accordingly he repaired to the place, a brief description of which shall be given in the words of a gentleman by the name of Oliver Cowdery, who has visited the spot.

62. ¶ "As you pass on the mail-road from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large, perhaps, as any in that country.

63. ¶ "The north end rises quite suddenly until it assumes a level with the more southerly extremity; and I think I may say an elevation higher than at the south, a short distance, say half or three-fourths of a mile.

64. "As you pass towards Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other

smaller hills or ridges, watercourses and ravines.

65. "I think I am justified in saying that this is the highest hill for some distance round and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by."

66. "The north end," which has been described as rising suddenly from the plain, forms "a promontory without timber, but covered with grass.

67. "As you pass to the south, you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country.

68. "It is necessary to observe that even the part cleared was only occupied for pasturage; its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit.

69. "It was at the second mentioned place, where the record was found to be deposited, on the west side of the hill, not far from the top, down its side;

70. "And when myself visited the place in the year 1830, there were several trees standing — enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass — which was also the case when the record was first found.

71. ¶ "How far below the surface these records were" anciently "placed, I am unable to say;

72. But from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time.

73. "But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps.

74. "Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered," "and the roots of the same would hold the surface.

75. "However, on this point I shall leave every man to draw his own conclusion and form his own speculation."

76. But, suffice to say, "a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth.

77. "At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed erect four others; *their* bottom edges resting *in* the cement at the outer edges of the first stone.

78. "The four last named, when placed erect, formed a box: the corners, or where the edges of the four came in contact, were also cemented so firmly, that the moisture from without was prevented from entering.

79. "It is to be observed also, that the inner surfaces of the four erect or side stones, were smooth.

80. "This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest and etc., from the arrows and weapons of their enemy.

81. "From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars were placed the records."

82. "This box containing the records was covered with another stone, the bottom surface being flat and the upper crowning."

81. When it was first visited by Mr. Smith on the morning of the 22nd of September 1823, "a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass."

82. From which circumstance, it may be seen, "that however deep this box might have been placed at first, the time had been sufficient to wear the earth so that it was easily discovered when once directed, and yet not enough to make a perceivable difference to the passer-by."

83. "After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box and a light pry, brought to his natural vision its contents."

84. While viewing and contemplating this sacred treasure with wonder and astonishment, behold! the Angel of the Lord, who had previously visited him, again stood in his presence and his soul was again enlightened as it was the evening before and he was filled with the Holy Spirit and the heavens were opened and the glory of the Lord shone round about and rested upon him.

85. While he thus stood gazing and admiring, the Angel said, "Look!" And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates.

86. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God, and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one.

87. "Behold whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not, is of that wicked one.

88. "It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God;

89. "And you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest.

90. "You cannot at this time

obtain this record, for the commandment of God is strict and if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord.

91. "They are not deposited here for the sake of accumulating gain and wealth for the glory of this world;

92. "They were sealed by the prayer of faith and because of the knowledge which they contain, they are of no worth among the children of men, only for their knowledge.

93. "On them is contained the fullness of the gospel of Jesus Christ as it was given to his people on this land;

94. "And when it shall be brought forth by the power of God, it shall be carried to the Gentiles of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also.

95. "Those who kept the commandments of the Lord on this land desired this at his hand, and through the prayer of faith obtained the promise that if their descendants should transgress and fall away, that a record should be kept and in the last days come to their children.

96. "These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled.

97. "No man can obtain them if his heart is impure, because they contain that which is sacred." ***

98. "By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth, but walk in deceit, shall tremble with anger;

99. "But with signs and with wonders, with gifts and with healings, with the manifestations of the power of God and with the Holy Ghost shall the hearts of the faithful be comforted.

100. "You have now beheld the power of God manifested and the power of Satan; you see that there is nothing desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable;

101. "While, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them.

102. "There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them and they continually feast upon his goodness, and enjoy his smiles.

103. "Behold, notwithstanding you have seen this great display of power by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that He will fulfil His purposes, and that the knowledge which this record contains will go to every nation and kindred and tongue and people under the whole heaven.

104. "This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow.

105. "They will circulate falsehoods to destroy your reputation; and also will seek to take your life;

106. "But remember this, if you are faithful and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them.

107. "When they are interpreted, the Lord will give the holy priesthood to some and they shall begin to proclaim this gospel and baptize by water, and after that, they shall have power to give the Holy Ghost by the laying on of their hands.

108. "Then will persecution rage more and more; for the iniquities of men shall be revealed and those who are not built upon the Rock will seek to overthrow the Church;

109. "But it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them;

110. "And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season;

111. "And when this is fulfilled will be brought to pass that saying of the prophet — 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'

112. "But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments.

113. "Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of this fullness of the gospel.

114. "Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.

115. "Forget not to pray, that

thy mind may become strong that when he shall manifest unto thee, thou mayest have power to escape the evil and obtain these precious things."

116. ¶ We here remark that the above quotation is an extract from a letter written by Elder Oliver Cowdery which was published in one of the numbers of the *"Latter Day Saints' Messenger and Advocate."*

117. ¶ Although many more instructions were given by the mouth of the angel to Mr. Smith, which we do not write in this book, yet the most important items are contained in the foregoing relation.

118. During the period of the four following years, he frequently received instruction from the mouth of the heavenly messenger.

119. And on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into his hands.

120. ¶ These records were engraven on plates, which had the appearance of gold.

121. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin.

122. They were filled on both sides with engravings in Egyptian characters and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole.

123. This volume was something near six inches in thickness, a part of which was sealed.

124. The characters or letters upon the unsealed part were small and beautifully engraved.

125. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving.

126. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow.

127. "This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which, they received revelation of things distant, or of things past or future."

128. ¶ In the meantime, the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions, and that he had discovered sacred records, began to ridicule and mock at those things.

129. And after having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylaid by two ruffians who had secreted themselves for the purpose of robbing him of the records.

130. One of them struck him with a club before he perceived them; but being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way.

131. ¶ Soon the news of his discoveries spread abroad throughout all those parts.

132. False reports, misrepresentations, and base slanders flew as if upon the wings of the wind in every direction.

133. The house was frequently beset by mobs and evil designing persons.

134. Several times he was shot at and very narrowly escaped. Every device was used to get the plates away from him.

135. And being continually in danger of his life, from a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania; and accordingly packed up his goods, putting the plates into a barrel of beans and proceeded upon his journey.

136. He had not gone far before he was overtaken by an officer with a search-warrant who flattered himself with the idea that he should surely obtain the plates;

136. After searching very diligently, he was sadly disappointed at not finding them. Mr. Smith then drove on;

137. But before he got to his journey's end, he was again overtaken by an officer on the same business and after ransacking the wagon very carefully, he went his way as much chagrined as the first at not being able to discover the object of his research.

138. Without any further molestation, he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided.

139. ¶ Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth.

140. ¶ In the meantime, a few of the original characters were accurately transcribed and translated by Mr. Smith,

141. Which, with the translation, were taken by a gentleman by the name of Martin Harris to the city of New York, where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages both ancient and modern.

142. He examined them; but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

143. ¶ But to return. Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records.

144. The part translated is

entitled the "Book of Mormon," which contains nearly as much reading as the Old Testament.

PART 5

A HISTORY *of the rise and progress of the Church of Jesus Christ of Latter Day Saints — The First Vision of the Father and Son given to the Prophet Joseph Smith early in the spring of 1820; also the visitations of the Angel Moroni, commencing on the night of September 22, 1823 until September 22, 1827; also revelations given through the Prophet Joseph Smith concerning the 116 pages of translation from the Book of Mormon, between April 12 and June 14, 1828.*

The following account was dictated by the Prophet to his clerk George W. Robinson between April 27 and May 4, 1838. The finished version of this "draft" was produced a year later, commencing on June 11, 1839, when James Mulholland began to write history for the Prophet. Finally it was published serially in the ***Times and Seasons,*** *commencing with its March 15, 1842 issue. (****Times and Seasons*** *3:726–728, 748–749; 753–754; 771–773; 785–786, 801; Material in braces {} is taken from the* ***History of the Church*** *1:1–22, 23. For sources on these insertions, see footnotes in* ***The Papers of Joseph Smith*** *1:267–287)*

1. ¶ Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth into possession of the facts as they have transpired in relation both to myself and the Church, so far as I have such facts in [my] possession.

2. ¶ In this history I will present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

3. ¶ I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, state of Vermont. {My father, Joseph Smith, was born July 12th, 1771, in Topsfield, Essex County, Massachusetts; his father, Asael Smith, was born March 7th, 1744, in Topsfield, Massachusetts; his

father, Samuel Smith, was born January 26th, 1714, in Topsfield, Massachusetts; his father, Samuel Smith, was born January 26th, 1666, in Topsfield, Massachusetts; his father, Robert Smith, came from England.} My father Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) County, in the state of New York, when I was in my tenth year. {or thereabouts.} In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario.

4. His family, consisting of eleven souls, namely: my father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage, was Mack, daughter of Solomon Mack) my brothers, Alvin, (who is now dead {died November 19th, 1824, in the 27th year of his age}) Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

5. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here," and some, "Lo, there;" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

6. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

7. ¶ I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison and my sister Sophronia.

8. ¶ During this time of great excitement, my mind was called up to serious reflection and great

uneasiness; but, though my feelings were deep and often pungent {poignant}, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right and who was wrong.

9. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets and disprove all others.

10. ¶ In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

11. ¶ While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, “If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given him.”

12. Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had, {I} would never know; for the teachers of religion of the different sects understood the same passage {of Scripture} so differently as to destroy all confidence in settling the question by an appeal to the Bible.

13. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to “ask of God,” concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

14. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and

twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

15. ¶ After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction.

16. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) “This my beloved son, hear him.”

18. ¶ My object in going to inquire of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, and which I should join, (for at this time it had never entered into my heart that all were wrong).

19. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt, {“}they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.”

20. He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven. {When the light had departed, I had no strength, but soon recovering in some degree, I went home. And as

I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well — I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." ¶ It seems as though the adversary was aware at a very early period of my life that I was destined to prove a disturber and annoyer of his kingdom, or else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?}

21. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them.

22. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me.

23. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and {it} was often {the} cause of great sorrow to myself.

24. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto his latest breath that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.—

25. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute {me} for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.

26. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided.

27. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision.

28. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God.

29. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to

prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him: for I had full confidence in obtaining a divine manifestation, as I had previously had one.

30. ¶ While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bed side standing in the air for his feet did not touch the floor.

31. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

32. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

33. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi {Moroni}. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.

34. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants.

35. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

36. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in

our Bibles. Instead of quoting the first verse as {it} reads in our books he quoted it thus,

37. "For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch,"

38. And again he quoted the fifth verse thus, "Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord."

39. He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming."

40. In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

41. ¶ He also quoted the second chapter of Joel from the twenty eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here.

42. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breast plate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

43. ¶ After this communication I saw the light in the room began to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

44. ¶ I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that

my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side.

45. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

46. ¶ By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building His kingdom, otherwise I could not get them.

47. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew and I found that day was approaching so that our interviews must have occupied the whole of that night.

48. I shortly after arose from my bed, and as usual went to the necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told be to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of anything.

49. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received

50. ¶ I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of

God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

51. Convenient to the village of Manchester, Ontario Co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

52. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

53. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

54. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner His kingdom was to be conducted in the last days.

55. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days works and otherwise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintenance.

56. ¶ In the year 1824 my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October 1825 I hired with an old gentleman by the name of Josiah Stowel who lived in Chenango County, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna County, state of

Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

57. ¶ During the time that I was thus employed, I was put to board with a Mr. Isaac Hale of that place; it was there I first saw my wife (his daughter) Emma Hale. On the 18th of January 1827 we were married while yet I was employed in the service of Mr. Stoal.

58. ¶ Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere so we went and were married at the house of Squire Tarbill, in South Bainbridge Chenango County, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with him that season.

59. ¶ At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

60. ¶ I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

61. ¶ The excitement however

still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna ounty in the state of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra Township, Wayne County, in the state of New York, and a farmer of respectability;

62. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

63. Some time in this month of February the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows.

64. "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Charles Anthony {Anthon}, a gentleman celebrated for his literary attainments; — Professor Anthony {Anthon} stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyric, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony {Anthon} called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65. ¶ He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and

gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthony {Anthon} had said respecting both the characters and the translation."

66. ¶ Mr. Harris having returned from this tour he left me and went home to Palmyra, arranged his affairs and returned again to my house about the 12th of April, eighteen hundred and twenty-eight, and commenced writing for me, while I translated from the plates, which we continued until the 14th of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper.

67. Some time after Mr. Harris had begun to write for me he began to tease me to give him liberty to carry the writings home and show them, and desired of me that I would inquire of the Lord through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not.

68. However he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more.

69. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife.

70. In accordance with this last answer I required of him that he should bind himself in a covenant to me in a most solemn manner, that he would not do otherwise than had been directed.

71. He did so. He bound himself as I required of him, took the writings and went his way.

72. ¶ Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

73. ¶ In the meantime while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season and then returned to my place in Pennsylvania.

74. Immediately after my return home I was walking out a little distance when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression) and I inquired of the Lord through them and obtained the following Revelation. [See D&C 3] . . . . . .

75. ¶ After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me.

PART 6

THE FIRST VISION *given to the Prophet Joseph Smith, at Palmyra, New York, early in the spring of 1820. On August 29, 1843, David Nye White, Editor of the* ***Pittsburgh Weekly Gazette****, Pittsburgh, Pennsylvania, interviewed the Prophet Joseph Smith at Nauvoo, Illinois. The following report of White's interview was published in the September 15, 1843 issue of the* ***Gazette****, Vol. 58, No. 3. (****The Papers of Joseph Smith*** *1:443–444)*

1. ¶ Speaking of revelations, he stated that when he was in a "quandary," he asked the Lord for a revelation, and when he could not get it, he "followed the dictates of his own judgment, which were as good as a revelation to him; but he never gave anything to his people as revelation, unless it was a revelation, and the Lord did reveal himself to him."

2. Running on in his volluble style, he said: "The world persecutes me, it has always persecuted me.

3. The people at Carthage, in a public meeting lately, said, 'as for Joe, he's a fool, but he's got some smart men about him.' I'm glad they give me so much credit. It is not every fool that has sense enough to get smart men about him.

4. The Lord does reveal himself to me. I know it. He revealed himself first to me when I was about fourteen years old, a mere boy. I will tell you about it.

5. There was a reformation among the different religious denominations in the neighborhood where I lived, and I became serious and was desirous to know what church to join.

6. While thinking of this matter, I opened the Testament promiscuously on these words in James, "Ask of the Lord who giveth to all men liberally and upbraideth not."

7. I just determined I'd ask him. I immediately went out into the woods where my father had a clearing and went to the stump where I had stuck my axe when I had quit work, and I kneeled down and prayed saying, "O Lord, what Church shall I join?"

8. Directly I saw a light and then a glorious personage in the light, and then another personage. And the first personage said to the second, "*Behold my beloved Son, hear him.*" —

9. I then addressed this second person saying, "O Lord, what Church shall I join?" He replied, "*Don't join any of them, they are all corrupt.*"

10. The vision then vanished and when I came to myself I was sprawling on my back and it was some time before my strength returned.

11. When I went home and told the people that I had a revelation and that all the churches were corrupt, they persecuted me and they have persecuted me ever since.

12. They thought to put me down, but they hav'nt succeeded, and they can't do it.

PART 7

THE FIRST VISION *given to the Prophet Joseph Smith, early in the Spring of 1820, at Palmyra, New York, as related by himself to Alexander Neibaur who recorded it in his Journal, on May 24, 1844.* ***(The Papers of Joseph Smith** 1:461)*

1. Brother Joseph told us the first call he had [received].

2. A[t] revival meeting[s] his mother and br[others] and sisters got religion. He wanted to get religion too — [he] wanted to feel and shout like the rest but could feel nothing.

3. [He] opened his Bible [and] the first passage that struck him was, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not".

4. [He then] went into the wood[s] to pray, knelt himself down, his tongue was closet cleaveth to his roof [sic] — [he] could utter not a word [but] felt easier after awhile —

5. [He] saw a fire towards heaven come near and nearer; [he] saw a personage in the fire [with a] light complexion, blue eyes [and] a piece of white cloth drawn over his shoulders, his right arm bear.

6. After a while a[n]other per-

son came to the side of the first. Mr. Smith then asked, "Must I join the Methodist church?"

7. "No, they are not my people, [they] have gone astray. There is none that doeth good, no not one, but this is My Beloved Son hearken ye him."

8. The fire drew nigher, [it] rested upon the tree[s and] enveloped him [and] comforted [him], "[he] endeavored to arise but felt uncommon[ly] feeble.

9. [He] got into the house [and told his mother. He] told the Methodist priest [who] said [that] this was not a[n] age for God to reveal himself in vision [for] revelation has ceased with the New Testament.

PART 8

THE FIRST VISION *given to the Prophet Joseph Smith, at Palmyra, New York, early in the spring of 1820 — The rise and progress of the Church of Jesus Christ of Latter Day Saints, at its early beginning — A Prophecy given by the Prophet unto those that believe; as related by the Prophet in 1834 and recorded by Edward Stevenson in 1893.* ***(Reminiscences of Joseph the Prophet and the Coming Forth of the Book of Mormon** p. 4)*

1. ¶ I first saw him [i.e. the Prophet Joseph Smith] in 1834 at Pontiac [Michigan] and the impression made upon my mind by him at that time causes me now much pleasure in presenting the picture to his many friends.

2. The love for him, as a true Prophet of God, was indelibly impressed upon my mind, and has always been with me from that time, although nearly sixty years have since passed away.

3. ¶ In that same year, 1834, in the midst of many large congregations, the Prophet testified with great power concerning the visit of the Father and the Son, and the conversation he had with them.

4. Never before did I feel such power as was manifested on these occasions, and, although only a small percentage of those who saw and heard him accepted the restored Gospel, there was not one who dared to dispute it.

5. Many of our neighbors were heard to say: "Well, if Mormonism is true, it will stand; if not true, it will fall." Many of them lived to see it stand and increase, and while they themselves passed away in death's embrace, the work continued to flourish and prosper.

6. ¶ The fact that so few received his testimony caused me, for a time, to greatly marvel.

7. But when I looked back to the period when Jesus and His chosen Twelve and Seventies

labored, with all their might, for the salvation of a fallen world, even with all manner of signs following their labors, and saw how few believed in or embraced their testimony in that day of mighty power, when even the grave was robbed of its victims and the dead commanded to come forth and live, and that while the dead lived the living were dead; yea, when I saw and meditated upon these things, I became somewhat reconciled, and the words of the Lord, through Jeremiah, recurred to my mind and I was satisfied.

8. The words were these, "And I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." — Jer. 3. chap. 14, 15.

9. After these lessons I learned that while the Gospel was free to every one, yet every one was not free to receive the Gospel.

10. ¶ While thus speaking of the Prophet's visit to Pontiac, Oakland County, Michigan (then a Territory), I cannot pass by the predictions which he then made and which were afterwards literally fulfilled as witnessed by myself and many others.

11. Joseph said, "If you will obey the Gospel with honest hearts, I promise you in the name of the Lord, that the gifts as promised by our Saviour will follow you, and by this you may prove me to be a true servant of God."

PART 9

THE FIRST VISION *given to the Prophet Joseph Smith, at Palmyra, New York, early in the spring of 1820 — Also the visitations of the Angel Moroni, from September 21, 1823 to September 22, 1827— A Prophecy given by the Prophet unto those that believe; as related by Edward Stevenson, on July 15, 1894. (**Juvenile Instructor**, July 15, 1894, Vol. 29:443–445)*

1. "The Old Mormon Schoolhouse" . . . is where Mormonism was first preached in Michigan, in the year 1833.

2. Joseph Smith and the three witnesses to the Book of Mormon preached in the following year, and a branch of the Church was organized in the neighborhood. . . . .

3. This building is situated in Pontiac, Oakland County, Michigan. . . . . .

4. It was on those school

grounds where two Mormon Elders introduced the restored Gospel in the year 1833; and in 1834 Joseph Smith the Prophet preached with such power as had not there ever before been witnessed in this nineteenth century.

5. The brother of the Prophet, Hyrum, also the father of them, Joseph senior, were with him. Let me as a living witness speak of the moving, stirring sensation created in this town and surrounding country of the then Territory of Michigan.

6. The Church was only in its infancy then, and much less evil spoken of; less opposition was met and fewer lies were in circulation respecting the Saints. Infidelity was scarcely thought or spoken of, and skepticism very rare in that period.

7. Consequently there were more who were willing to listen, reflect upon and digest the new doctrines, and eventually to obey it.

8. ¶ There have been alterations and improvements made regarding the schoolhouse, but these are the exact premises where people thronged in large numbers, more than could be able to find even standing space, in and around the house.

9. Not the least disturbance or resistance was offered until Satan came also; but the good word had taken deep root, as seed sown on good ground, which could not be rooted out.

10. I can very well remember many of the words of the boy Prophet as they were uttered in simplicity, but with a power which was irresistible to all present, although at that time I could not understand how it was that so few comparatively obeyed it.

11. Three elder brothers of mine, as well as our neighbors, repeatedly in my hearing spoke highly of the new doctrines — that they were scriptural, so plainly set forth, and that, too, with such force as never before was experienced in this section of country.

12. Here are some of the Prophet's words, as uttered in the schoolhouse. With uplifted hand he said: "I am a witness that there is a God, for I saw Him in open day, while praying in a silent grove, in the spring of 1820."

13. He further testified that God, the Eternal Father, pointing to a separate personage, in the likeness of Himself, said: "This is my Beloved Son hear ye Him."

14. O how these words thrilled my entire system, and filled me with joy unspeakable to behold one who, like Paul the apostle of olden time, could with boldness testify that he had been in the presence of Jesus Christ!

15. ¶ The young Prophet further said that in 1823, three years after his first vision, while praying in his father's house (I have been so highly favored of the Lord as to have been in the very house where the servant of God said he

was fervently praying), when suddenly the house was filled with light brighter than the noon-day sun, in the midst of which there stood an angel, who said he was sent from the presence of God, as a messenger to him.

16. The Angel instructed him regarding a marvelous work that God was about to bring to pass, and that he, Joseph, was the one who was selected to be God's servant and mouthpiece to bring about and establish the great and marvelous work.

17. "Three times," said the young man, "did this angel continue his visits during the same night, each time repeating the same instructions, only extending some little, and quoting several passages of scripture relating to the great work which was to come forth."

18. In closing the last visit the angel invited the boy to meet him on a neighboring hill, two miles away from his father's house, where he would give him still further instructions and permit him to see a book of gold plates containing a history of two nations who had previously inhabited this great land of America. So plainly was this made known that on the next day Joseph said he was able to find the exact place, and met the angel as requested.

19. ¶ More than two hours were occupied during that evening meeting, and so absorbing and interesting was the discourse that no one seemed to be weary, or to realize so much time had been consumed.

20. A succession of meetings were held, in which the Prophet was joined, and very interestingly, too, by the three witnesses to the Book of Mormon.

21. During his visit to this branch the Prophet testified that he was instructed to organize a Church after the pattern of the Church which Jesus organized, with Twelve Apostles, Seventies, Elders, gifts and blessings, with signs following, as found recorded in the sixteenth chapter of Mark, which he read and explained; adding that God had fulfilled the words of John the Revelator,

22. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come."

23. The angel had done his work; the true Church was set up with, first Apostles, secondarily Prophets, with gifts, etc.;

24. "And as a servant of God," said Joseph, "I promise you, inasmuch as you will repent and be baptized for the remission of your sins, you shall receive the Holy Ghost, and speak with tongues, and the signs shall follow you, and by this you may test me as a Prophet sent of God."

PART 10

THE FIRST VISION *given to the Prophet Joseph Smith, at Palmyra, New York, early in the spring of 1820 —Also the visitations of the Angel Moroni, and a brief mention of a visitation of Nephi, as related by President John Taylor on December 7, 1879, at Salt Lake City, Utah. (**Journal of Discourses** 21:161, 163)*

1. I refer now to the time that Joseph Smith came among men. What was his position? and how was he situated?

2. I can tell you what he told me about it. He said that he was very ignorant of the ways, designs and purposes of God, and knew nothing about them; he was a youth unacquainted with religious matters or the systems and theories of the day.

3. He went to the Lord, having read James' statement, that "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him."

4. He believed that statement and went to the Lord and asked him, and the Lord revealed Himself to him together with His Son Jesus, and, pointing to the latter, said: "This is My Beloved Son, hear him."

5. He then asked in regard to the various religions with which he was surrounded. He enquired which of them was right, for he wanted to know the right way and to walk in it.

6. He was told that none of them was right, that they had all departed from the right way, that they had forsaken God the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water.

7. Afterwards the Angel Moroni came to him and revealed to him the Book of Mormon, with the history of which you are generally familiar, and also with the statements that I am now making pertaining to these things.

8. And then came Nephi, one of the ancient prophets, that had lived upon this continent, who had an interest in the welfare of the people that he had lived amongst in those days. . . . . .

9. Who was Joseph Smith? The Book of Mormon tells us he was of the seed of Joseph that was sold into Egypt, and hence he was selected as Abraham was to fulfil a work upon the earth. God chose this young man.

10. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was.

11. And where did he get his intelligence from? Not from books; not from the logic or science or philosophy of the day, but he obtained it through the revelation of God made known to him through the medium of the everlasting Gospel.

PART 11

A Revelation *given to Lucy Mack Smith, while residing at Randolph, sometime in 1803—Also a dream given to her at Tunbridge, Vermont, probably in 1804 —Together with five dreams given to her husband Joseph Smith Sr. —The first at Royalton, Vermont, probably in 1811 —The second at Lebanon, New Hampshire, sometime in 1811 —The third, fourth and fifth at Palmyra, New York, probably in 1819 —All of these were related by Lucy Mack Smith in 1845. (**History of Joseph Smith by his Mother Lucy Mack Smith** p. 46–49, 54–59, 66–67, 70–72, 73–74)*

1. ¶ We had lived in Randolph but six months when I [Lucy Mack Smith] took a heavy cold, which caused a severe cough.

2. To relieve this, every possible exertion was made, but it was all in vain.

3. A hectic fever set in, which threatened to prove fatal, and the physician pronounced my case to be confirmed consumption.

4. During this sickness my mother watched over me with much anxiety, sparing herself no pains in administering to my comfort, yet I continued to grow weaker and weaker, until I could scarcely endure even a footfall upon the floor, except in stocking-foot, and no one was allowed to speak in the room above a whisper.

5. ¶ While I was in this situation a Methodist exhorter came to see me.

6. On coming to the door, he knocked in his usual manner, and his knocking so agitated me that it was a considerable length of time before my nerves became altogether quieted again.

7. My mother motioned him to a chair, and in a whisper informed him of my situation, which prevented his asking me any questions.

8. He tarried some time, and while he sat he seemed deeply to meditate upon the uncertainty of my recovering; in the mean time, he showed a great desire to have conversation with me respecting my dying.

9. ¶ As he thus sat pondering, I fancied to myself that he was going to ask me if I was prepared to die, and I dreaded to have him speak to me, for then I did not consider myself ready for such an awful event, inasmuch as I knew not the ways of Christ; besides, there appeared to be a dark and lonesome chasm, between myself and the Saviour, which I dared not attempt to pass.

10. ¶ I thought I strained my eyes, and by doing so I could discern a faint glimmer of the light that was beyond the gloom which lay immediately before me.

11. ¶ When I was meditating upon death, in this manner, my visitor left, soon after which my husband came to my bed, and took me by the hand, and said, "Oh, Lucy! my wife! my wife! you must die! The doctors have given you up; and all say you cannot live."

12. ¶ I then looked to the Lord, and begged and pleaded with him to spare my life, in order that I might bring up my children, and be a comfort to my husband.

13. My mind was much agitated during the whole night.

14. Sometimes I contemplated heaven and heavenly things; then my thoughts would turn upon those of earth — my babes and my companion.

15. ¶ During this night I made a solemn covenant with God, that, if He would let me live, I would endeavor to serve Him according to the best of my abilities.

16. Shortly after this, I heard a voice say to me, "Seek, and ye shall find; knock, and it shall be opened unto you. Let your heart be comforted; ye believe in God, believe also in me."

17. ¶ In a few moments my mother came in, and, looking upon me, she said, "Lucy, you are better."

18. ¶ I replied, as my speech returned just at that instant, "Yes, mother, the Lord will let me live, if I am faithful to the promise which I made to Him, to be a comfort to my mother, my husband, and my children."

19. I continued to gain strength, until I became quite well as to my bodily health; but my mind was considerably disquieted. It was wholly occupied upon the subject of religion.

20. As soon as I was able, I made all diligence in endeavoring to find some one who was capable of instructing me more perfectly in the way of life and salvation.

21. ¶ As soon as I had strength sufficient, I visited one Deacon Davies, a man whom I regarded as exceedingly pious; and, as he was apprised of my sudden and miraculous recovery, I expected to hear about the same which I had heard from my mother — "The Lord has done a marvellous work; let His name have the praise thereof." But, no: from the time I arrived at his house until I left I heard nothing, except, "Oh, Mrs. Smith has come — help her in — run, build a fire, make the room warm — fill the tea-kettle — get

the great arm-chair," and etc., and etc.

22. Their excessive anxiety concerning my physical convenience and comfort, without being seasoned with one word in relation to Christ or godliness, sickened and disgusted me, and I returned home very sorrowful and much disappointed.

23. ¶ From my anxiety of mind to abide the covenant which I had made with the Lord, I went from place to place, for the purpose of getting information, and finding, if it were possible, some congenial spirit who could enter into my feelings, and thus be able to strengthen and assist me in carrying out my resolutions.

24. ¶ I heard that a very devout man was to preach the next Sabbath in the Presbyterian Church; I therefore went to meeting, in the full expectation of hearing that which my soul desired — the Word of Life.

25. When the minister commenced speaking, I fixed my mind with deep attention upon the spirit and matter of his discourse; but, after hearing him through, I returned home, convinced that he neither understood nor appreciated the subject upon which he spoke, and I said in my heart that there was not then upon earth the religion which I sought.

26. I therefore determined to examine my Bible, and, taking Jesus and his disciples for my guide, to endeavor to obtain from God that which man could neither give nor take away.

27. Notwithstanding this, I would hear all that could be said, as well as read much that was written, on the subject of religion; but the Bible I intended should be my guide to life and salvation. This course I pursued a number of years.

28. At length I considered it my duty to be baptized, and, finding a minister who was willing to baptize me, and leave me free in regard to joining any religious denomination, I stepped forward and yielded obedience to this ordinance; after which I continued to read the Bible as formerly, until my eldest son had attained his twenty-second year.

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29. ¶ While we were living in the town of Tunbridge, [Vermont] my mind became deeply impressed with the subject of religion; which, probably, was occasioned by my singular experience during my sickness at Randolph.

30. I began to attend Methodist meetings, and, to oblige me, my husband accompanied me; but when this came to the ears of his father and oldest brother, they were so displeased, and said so much in regard to the matter, that my husband thought it best to desist.

31. He said that he considered it as hardly worth our while to attend the meetings any longer, as it would prove of but little advantage to us; besides this, it gave our friends such disagreeable feelings.

32. I was considerably hurt by this, yet I made no reply.

33. I retired to a grove not far distant, where I prayed to the Lord in behalf of my husband — that the true gospel might be presented to him, and that his heart might be softened so as to receive it, or, that he might become more religiously inclined.

34. After praying some time in this manner, I returned to the house, much depressed in spirit, which state of feeling continued until I retired to my bed. I soon fell asleep, and had the following dream [probably sometime in the year 1804]: —

35. ¶ I thought that I stood in a large and beautiful meadow, which lay a short distance from the house in which we lived, and that everything around me wore an aspect of peculiar pleasantness.

36. The first thing that attracted my special attention in this magnificent meadow, was a very pure and clear stream of water, which ran through the midst of it; and as I traced this stream, I discovered two trees standing upon its margin, both of which were on the same side of the stream.

37. These trees were very beautiful, they were well proportioned, and towered with majestic beauty to a great height. Their branches, which added to their symmetry and glory, commenced near the top, and spread themselves in luxurious grandeur around.

38. I gazed upon them with wonder and admiration; and after beholding them a short time, I saw one of them was surrounded with a bright belt, that shone like burnished gold, but far more brilliantly.

39. Presently, a gentle breeze passed by, and the tree encircled with this golden zone, bent gracefully before the wind, and waved its beautiful branches in the light air.

40. As the wind increased, this tree assumed the most lively and animated appearance, and seemed to express in its motions the utmost joy and happiness.

41. If it had been an intelligent creature, it could not have conveyed, by the power of language, the idea of joy and gratitude so perfectly as it did; and even the stream that rolled beneath it, shared, apparently, every sensation felt by the tree, for, as the branches danced over the stream, it would swell gently, then recede again with a motion as soft as the breathing of an infant, but as lively as the dancing of a sunbeam.

42. The belt also partook of the same influence, and as it moved in unison with the motion of the stream and of the tree, it increased continually in refulgence and magnitude, until it became exceedingly glorious.

43. ¶ I turned my eyes upon its

fellow, which stood opposite; but it was not surrounded with the belt of light as the former, and it stood erect and fixed as a pillar of marble.

44. No matter how strong the wind blew over it, not a leaf was stirred, not a bough was bent; but obstinately stiff it stood, scorning alike the zephyr's breath, or the power of the mighty storm.

45. ¶ I wondered at what I saw, and said in my heart, "What can be the meaning of all this?"

46. And the interpretation given me was, that these personated my husband and his oldest brother, Jesse Smith;

47. That the stubborn and unyielding tree was like Jesse; that the other, more pliant and flexible, was like Joseph, my husband;

48. That the breath of heaven, which passed over them, was the pure and undefiled gospel of the Son of God, which gospel Jesse would always resist, but which Joseph, when he was more advanced in life, would hear and receive with his whole heart, and rejoice therein; and unto him would be added intelligence, happiness, glory, and everlasting life.

49. ¶ After selling the farm at Tunbridge, we moved only a short distance, to the town of Royalton. Here we resided a few months, then moved again to Sharon, Windsor County, Vermont.

50. In the latter place, my husband rented a farm of my father, which he cultivated in the summer, teaching school in the winter. In this way my husband continued labouring for a few years, during which time our circumstances gradually improved, until we found ourselves quite comfortable again.

51. ¶ In the meantime we had a son, whom we called Joseph, after the name of his father; he was born December 23, 1805. I shall speak of him more particularly by and by.

52. ¶ We moved thence to Tunbridge. Here we had another son, whom we named Samuel Harrison, born March 13, 1808. We lived in this place a short time, then moved to Royalton, where Ephraim was born, March 13, 1810. We continued here until we had another son, born March 13, 1811, whom we called William.

53. ¶ About this time my husband's mind became much excited upon the subject of religion; yet he would not subscribe to any particular system of faith, but contended for the ancient order, as established by our Lord and Saviour Jesus Christ, and his Apostles.

54. ¶ One night my husband retired to his bed, in a very thoughtful state of mind, contemplating the situation of the Christian religion, or the confusion and discord that were extant.

55. He soon fell into a sleep, and before waking had the following vision [at Royalton, Vermont, probably in 1811], which I shall relate in his own words, just as he told it to me the next morning: —

56. ¶ "I seemed to be traveling in an open, barren field, and as I was traveling, I turned my eyes towards the east, the west, the north, and the south, but could see nothing save dead, fallen timber.

57. Not a vestige of life, either animal or vegetable, could be seen; besides, to render the scene still more dreary, the most death-like silence prevailed, no sound of anything animate could be heard in all the field.

58. I was alone in this gloomy desert, with the exception of an attendant spirit, who kept constantly by my side.

59. Of him I inquired the meaning of what I saw, and why I was thus traveling in such a dismal place.

60. He answered thus: 'This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding.'

61. I carefully observed what was told me by my guide, and proceeding a short distance, I came to the box.

62. I immediately took it up, and placed it under my left arm; then with eagerness I raised the lid, and began to taste of its contents; upon which all manner of beasts, horned cattle, and roaring animals, rose up on every side in the most threatening manner possible, tearing the earth, tossing their horns, and bellowing most terrifically all around me, and they finally came so close upon me, that I was compelled to drop the box and fly for my life.

63. Yet, in the mist of all this I was perfectly happy, though I awoke trembling."

64. ¶ From this forward, my husband seemed more confirmed than ever, in the opinion that there was no order or class of religionists that knew any more concerning the Kingdom of God, than those of the world, or such as made no profession of religion whatever.

65. ¶ In 1811, we moved from Royalton, Vermont, to the town of Lebanan, New Hamshire.

66. Soon after arriving here, my husband received another very singular vision, which I will relate: —

67. ¶ "I thought . . . I was traveling in an open, desolate field, which appeared to be very barren.

68. As I was thus traveling, the thought suddenly came into my mind that I had better stop and reflect upon what I was doing, before I went any further.

69. So I asked myself, 'What motive can I have in traveling here, and what place can this be?'

70. My guide, who was by my side, as before, said, 'This is the desolate world; but travel on.'

71. The road was so broad and barren that I wondered why I should travel in it; for, said I to myself, 'Broad is the road, and wide is the gate that leads to death, and many there be that walk therein; but narrow is the way, and strait is the gate that leads to everlasting life, and few there be that go in thereat.'

72. Traveling a short distance further, I came to a narrow path. This path I entered, and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west.

73. Of this stream, I could see neither the source nor yet the termination; but as far as my eyes could extend I could see a rope, running along the bank of it, about as high as a man could reach,

74. And beyond me, was a low, but very pleasant valley, in which stood a tree such as I had never seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration.

75. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit, in shape much like a chestnut bur, and as white as snow, or, if possible, whiter.

76. I gazed upon the same with considerable interest, and as I was doing so, the burrs or shells commenced opening and shedding their particles, or the fruit which they contained, which was of dazzling whiteness.

77. I drew near and began to eat of it, and I found it delicious beyond description.

78. As I was eating, I said in my heart, "I cannot eat this alone, I must bring my wife and children, that they may partake with me."

79. Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed.

80. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens.

81. It was full of doors and windows, and they were all filled with people, who were very finely dressed.

82. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt.

83. But their contumely we utterly disregarded. I presently turned to my guide, and inquired of him the meaning of the fruit that was so delicious.

84. He told me it was the pure love of God, shed abroad in the

hearts of all those who love him, and keep his commandments.

85. He then commanded me to go and bring the rest of my children.

86. I told him that we were all there. 'No,' he replied, 'look yonder, you have two more, and you must bring them also.'

87. Upon raising my eyes, I saw two small children, standing some distance off. I immediately went to them, and brought them to the tree; upon which they commenced eating with the rest and we all rejoiced together.

88. The more we ate, the more we seemed to desire, until we even got down upon our knees and scooped it up, eating it by double handfuls.

89. After feasting in this manner a short time, I asked my guide what was the meaning of the spacious building which I saw.

90. He replied, 'It is Babylon, it is Babylon, and it must fall. The people in the doors and windows are the inhabitants thereof, who scorn and despise the Saints of God because of their humility.'

91. I soon awoke, clapping my hands together for joy."

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92. We moved to Norwich, in the state of Vermont. In this place we established ourselves on a farm belonging to one Esquire Moredock.

93. The first year our crops failed; yet, by selling fruit which grew on the place, we succeeded in obtaining bread for the family, and by making considerable exertion, we were enabled to sustain ourselves.

94. ¶ The crops the second year were as the year before — a perfect failure. Mr. Smith now determined to plant once more, and if he should meet with no better success than he had the two preceding years, he would then go to the state of New York, where wheat was raised in abundance.

95. ¶ The next year an untimely frost destroyed the crops, and being the third year in succession in which the crops had failed, it almost caused a famine.

96. This was enough; my husband was now altogether decided upon going to New York.

97. He came in, one day, in quite a thoughtful mood, and sat down; after meditating some time, he observed that, could he so arrange his affairs, he would be glad to start soon for New York with a Mr. Howard, who was going to Palmyra. He further remarked, that he could not leave consistently, as the situation of the family would not admit of his absence; besides, he was owing some money that must first be paid.

98. ¶ I told him it was my opinion he might get both his creditors and debtors together, and arrange matters between them in such a way as to give satisfaction to all parties concerned; and, in relation to the family, I thought I could make every necessary

preparation to follow as soon as he would be ready for us.

99. He accordingly called upon all with whom he had any dealings, and settled up his accounts with them. . . . .

100. ¶ Having thus arranged his business, Mr. Smith set out for Palmyra, in company with Mr. Howard.

101. After his departure, I and those of the family who were of much size, toiled faithfully, until we considered ourselves fully prepared to leave at a moment's warning.

102. We shortly received a communication from Mr. Smith, requesting us to make ourselves ready to take up a journey for Palmyra. In a short time after this, a team came for us. . . . . .

103. ¶ When I again met my husband at Palmyra, we were much reduced — not from indolence, but on account of many reverses of fortune, with which our lives had been rather singularly marked. . . . . .

104. ¶ I shall now deviate a little from my subject, in order to relate another very singular dream which my husband had [at Palmyra, New York] about this time [probably in 1819], being as follows: —

105. ¶ "I dreamed . . . that I was traveling on foot, and I was very sick, and so lame I could hardly walk.

106. My guide, as usual, attended me. Traveling some time together, I became so lame that I thought I could go no further.

107. I informed my guide of this and asked him what I should do.

108. He told me to travel on till I came to a certain garden. So I arose and started for this garden.

109. While on my way thither, I asked my guide how I should know the place.

110. He said, 'Proceed until you come to a very large gate; open this and you will see a garden, blooming with the most beautiful flowers that your eyes ever beheld, and there you shall be healed.'

111. By limping along with great difficulty, I finally reached the gate; and, on entering it, I saw the before mentioned garden, which was beautiful beyond description, being filled with the most delicate flowers of every kind and color.

112. In the garden were walks about three and a half feet wide, which were set on both sides with marble stones.

113. One of the walks ran from the gate through the center of the garden; and on each side of this was a very richly carved seat, and on each seat were placed six wooden images, each of which was the size of a very large man.

114. When I came to the first image on the right side, it arose and bowed to me with much deference.

115. I then turned to the one which sat opposite me, on the left side, and it arose and bowed to me in the same manner as the first.

116. I continued turning, first to the right and then to the left, until the whole twelve had made their obeisance, after which I was entirely healed. I then asked my guide the meaning of all this, but I awoke before I received an answer." . . . . .

117. It was now only two years since we entered Palmyra, almost destitute of money, property, or acquaintance.

118. The hand of friendship was extended on every side, and we blessed God, with our whole heart, for his "mercy, which endureth for ever."

119. And not only temporal blessings were bestowed upon us, but also spiritual were administered.

120. The Scripture, which saith, "Your old men shall dream dreams," was fulfilled in the case of my husband, for, about this time [i.e. probably in 1819], he had another vision [at Palmyra, New York], which I shall here relate; this, with one more, is all of his that I shall obtrude upon the attention of my readers.

121. He received two more visions, which would probably be somewhat interesting, but I cannot remember them distinctly enough to rehearse them in full. The following, which was the sixth, ran thus: —

122. ¶ I thought I was walking alone; I was much fatigued, nevertheless I continued traveling.

123. It seemed to me that I was going to meeting, that it was the day of judgment, and that I was going to be judged.

124. ¶ When I came in sight of the meeting house, I saw multitudes of people coming from every direction, and pressing with great anxiety towards the door of this great building; but I thought I should get there in time, hence there was no need of being in a hurry.

125. But, on arriving at the door, I found it shut; I knocked for admission and was informed by the porter that I had come too late.

126. I felt exceedingly troubled, and prayed earnestly for admittance.

127. Presently I found that my flesh was perishing. I continued to pray, still my flesh withered upon my bones.

128. I was almost in a state of total despair, when the porter asked me if I had done all that was necessary in order to receive admission.

129. I replied, that I had done all that was in my power to do. 'Then,' observed the porter, 'justice must be satisfied; after this, mercy hath her claims.'

130. ¶ It then occurred to me to call upon God, in the name of his Son Jesus; and I cried out, in the agony of my soul, 'Oh, Lord God, I beseech thee, in the name of

Jesus Christ, to forgive my sins.' After which I felt considerably strengthened and I began to amend.

131. The porter or angel then remarked, that it was necessary to plead the merits of Jesus, for he was the advocate with the Father, and a mediator between God and man.

132. ¶ I was now made quite whole and the door was opened, but on entering, I awoke."

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133. ¶ I shall here insert the seventh and last vision that my husband had, which vision was received in the year 1819 [at Palmyra, New York]. It was as follows:

134. ¶ I dreamed . . . that a man with a pedlar's budget on his back, came in and thus addressed me: 'Sir, will you trade with me today?

135. 'I have now called upon you seven times, I have traded with you each time, and have always found you strictly honest in all your dealings. Your measures are always heaped and your weights over balance;

136. 'And I have now come to tell you that this is the last time I shall ever call on you, and that there is but one thing which you lack in order to secure your salvation.'

137. As I earnestly desired to know what it was I still lacked, I requested him to write the same upon paper. He said he would do so. I then sprang to get some paper, but in my excitement, I awoke."

138. ¶ Shortly after my husband received the foregoing vision, there was a great revival in religion, which extended to all the denominations of Christians in the surrounding country in which we resided.

139. Many of the world's people, becoming concerned about the salvation of their souls, came forward and presented themselves as seekers after religion. Most of them were desirous of uniting with some church, but were not decided as to the particular faith which they would adopt.

140. When the numerous meetings were about breaking up, and the candidates and the various leading church members began to consult upon the subject of adopting the candidates into some church or churches, as the case might be, a dispute arose, and there was a great contention among them.

141. While these things were going forward, Joseph [Junior]'s mind became considerably troubled with regard to religion; and the following extract from his history [as taken from the *Times and Seasons*] will show, more clearly than I can express, the state of his feelings, and the result of his reflections on this occasion . . . [see Part 5].

PART 12

VISITATIONS *of the Angel Moroni to the Prophet Joseph Smith at Palmyra, New York, commencing with his third appearance to the Prophet on the night of September 21, 1823 until he delivered the Plates to him on September 22, 1827, as related by the Prophet's mother, Lucy Mack Smith in 1845. (**History of Joseph Smith by his Mother Lucy Mack Smith** p. 81–82, 83–86, 98–99, 106)*

1. ¶ When the angel ascended the second time, he left Joseph overwhelmed with astonishment, yet gave him but a short time to contemplate the things which he had told him before he made his reappearance, and rehearsed the same things over, adding a few words of caution and instruction, thus:

2. That he must beware of covetousness, and he must not suppose the record was to be brought forth with the view of getting gain, for this was not the case, but that it was to bring forth light and intelligence, which had for a long time been lost to the world; and that when he went to get the plates, he must be on his guard, or his mind would be filled with darkness.

3. The angel then told him to tell his father all which he had both seen and heard.

4. ¶ The next day, my husband, Alvin, and Joseph, were reaping together in the field, and as they were reaping Joseph stopped quite suddenly, and seemed to be in a very deep study.

5. Alvin, observing it, hurried him, saying, "We must not slacken our hands or we will not be able to complete our task." Upon this Joseph went to work again, and after labouring a short time, he stopped just as he had done before.

6. This being quite unusual and strange, it attracted the attention of his father, upon which he discovered that Joseph was very pale.

7. My husband, supposing that he was sick, told him to go to the house, and have his mother doctor him.

8. He accordingly ceased his work, and started, but on coming to a beautiful green, under an apple tree, he stopped and lay down, for he was so weak he could proceed no further.

9. He was here but a short time, when the messenger whom he saw the previous night, visited him again, and the first thing he said was, "Why did you not tell your father that which I commanded you to tell him?" Joseph replied, "I was afraid my father would not believe me." The angel rejoined, "He will believe every word you say to him."

10. ¶ Joseph then promised the

angel that he would do as he had been commanded.

11. Upon this, the messenger departed, and Joseph returned to the field, where he had left my husband and Alvin; but when he got there, his father had just gone to the house, as he was somewhat unwell.

12. Joseph then desired Alvin to go straightway and see his father, and inform him that he had something of great importance to communicate to him, and that he wanted him to come out into the field where they were at work.

13. Alvin did as he was requested, and when my husband got there, Joseph related to him all that had passed between him and the angel the previous night and that morning.

14. Having heard this account, his father charged him not to fail in attending strictly to the instruction which he had received from this heavenly messenger.

15. ¶ Soon after Joseph had this conversation with his father, he repaired to the place where the plates were deposited . . . . . .

16. ¶ While Joseph remained here, the angel showed him, by contrast, the difference between good and evil, and likewise the consequences of both obedience and disobedience to the commandments of God, in such a striking manner, that the impression was always vivid in his memory until the very end of his days; and in giving a relation of this circumstance, not long prior to his death, he remarked, that "ever afterwards he was willing to keep the commandments of God."

17. ¶ Furthermore, the angel told him, at the interview mentioned last, that the time had not yet come for the plates to be brought forth to the world; that he could not take them from the place wherein they were deposited until he had learned to keep the commandments of God — not only till he was willing, but able, to do it.

18. The angel bade Joseph come to this place every year, at the same time of the year, and he would meet him there and give him further instructions.

19. ¶ The ensuing evening, when the family were all together, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the Record, as well as what passed between him and the angel while he was at the place where the plates were deposited.

20. ¶ Sitting up late that evening, in order to converse upon these things, together with over-exertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, "Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's work at an hour before sunset, then, if mother will get our suppers early, we will

have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you."

21. ¶ Accordingly, by sunset the next day we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested to him; but, before proceeding, he charged us not to mention out of the family that which he was about to say to us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when we should obtain the plates, our names would be cast out as evil by all people.

22. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world.

23. ¶ After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

24. ¶ From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening, for the purpose of listening while he gave us a relation of the same.

25. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth — all seated in a circle, father, mother, sons, and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

26. ¶ We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family.

27. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquillity reigned in our midst.

28. ¶ During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined.

29. He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship.

30. This he would do with as much ease, seemingly, as if he had spent his whole life with them.

31. ¶ On the twenty-second of

September, 1824, Joseph again visited the place where he found the plates the year previous; and supposing at this time that the only thing required, in order to possess them until the time for their translation, was to be able to keep the commandments of God — and he firmly believed he could keep every commandment which had been given him — he fully expected to carry them home with him.

32. Therefore, having arrived at the place and uncovering the plates, he put forth his hand and took them up, but as he was taking them hence, the unhappy thought darted through his mind that probably there was something else in the box besides the plates, which would be of some pecuniary advantage to him.

33. So, in the moment of excitement, he laid them down very carefully, for the purpose of covering the box, lest some one might happen to pass that way and get whatever there might be remaining in it.

34. After covering it, he turned round to take the Record again, but behold it was gone, and where he knew not, neither did he know the means by which it had been taken from him.

35. ¶ At this, as a natural consequence, he was much alarmed.

36. He kneeled down and asked the Lord why the Record had been taken from him; upon which the angel of the Lord appeared to him, and told him that he had not done as he had been commanded, for in a former revelation he had been commanded not to lay the plates down, or put them for a moment out of his hands, until he got into the house and deposited them in a chest or trunk, having a good lock and key, and contrary to this, he had laid them down with the view of securing some fancied or imaginary treasure that remained.

37. ¶ In the moment of excitement, Joseph was overcome by the powers of darkness, and forgot the injunction that was laid upon him.

38. ¶ Having some further conversation with the angel on this occasion, Joseph was permitted to raise the stone again, when he beheld the plates as he had done before.

39. He immediately reached forth his hand to take them, but instead of getting them, as he anticipated, he was hurled back upon the ground with great violence.

40. When he recovered, the angel was gone, and he arose and returned to the house, weeping for grief and disappointment.

41. ¶ As he was aware that we would expect him to bring the plates home with him, he was greatly troubled, fearing that we might doubt his having seen them.

42. As soon as he entered the house, my husband asked him if he had obtained the plates.

43. The answer was, "No father, I could not get them."

44. ¶ His father then said, "Did you see them?"

45. ¶ "Yes," replied Joseph, "I saw them, but could not take them."

46. ¶ "I would have taken them," rejoined his father, with much earnestness, "if I had been in your place."

47. ¶ "Why," returned Jospeh, in quite a subdued tone, "you do not know what you say. I could not get them, for the angel of the Lord would not let me."

48. ¶ Joseph then related the circumstance in full, which gave us much uneasiness, as we were afraid that he might utterly fail of obtaining the Record through some neglect on his part.

49. We, therefore, doubled our diligence in prayer and supplication to God, in order that he might be more fully instructed in his duty, and be preserved from all the wiles and machinations of him "who lieth in wait to deceive."

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50. My husband had occasion to send him to Manchester, on business. As he set off early in the day, we expected him home at most by six o'clock in the evening, but when six o'clock came, he did not arrive.

51. We always had a peculiar anxiety about him whenever he was absent, for it seemed as though something was always taking place to jeopardize his life.

52. But to return. He did not get home till the night was far spent. On coming in, he threw himself into a chair, apparently much exhausted.

53. My husband did not observe his appearance, and immediately exclaimed, "Joseph, why are you so late? has anything happened to you? we have been much distressed about you these three hours."

54. As Joseph made no answer, he continued his interrogations, until, finally, I said, "Now, father, let him rest a moment — don't trouble him now — you see he is home safe, and he is very tired, so pray wait a little."

55. The fact was, I had learned to be a little cautious about matters with regard to Joseph, for I was accustomed to see him look as he did on that occasion, and I could not easily mistake the cause thereof.

56. Presently he smiled, and said in a calm tone, "I have taken the severest chastisement that I have ever had in my life."

57. My husband, supposing that it was from some of the neighbors, was quite angry, and observed, "I would like to know what business anybody has to find fault with you!"

58. "Stop, father, stop," said Joseph, "it was the angel of the Lord: as I passed by the hill of Cumorah, where the plates are, the angel met me, and said that I had not been engaged enough in

the work of the Lord; that the time had come for the Record to be brought forth; and that I must be up and doing, and set myself about the things which God had commanded me to do.

59. "But, father, give yourself no uneasiness concerning the reprimand which I have received, for I now know the course that I am to pursue, so all will be well."

60. It was also made known to him, at this interview, that he should make another effort to obtain the plates, on the twenty-second of the following Sept., but this he did not mention to us at that time. . . . . .

61. ¶ When Joseph first got the plates, the angel of the Lord stood by, and said: —

62. ¶ "Now you have got the Record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men, for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed.

63. "While it was in my hands, I could keep it, and no man had power to take it away; but now I give it up to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated."

PART 13

THE VISITATIONS *of the Angel Moroni to the Prophet Joseph Smith, at Palmyra, New York, on September 21 and 22, 1823. This account is taken from a history written by Oliver Cowdery in a series of eight letters to William W. Phelps which were published in the **Messenger and Advocate**, at Kirtland, Ohio, commencing in October 1834 and ending in October 1835. (**Messenger and Advocate** Vol. 1:42, 43, 78–80, 95–96, 109–112, 156–158; Vol. 2:197–200)*

Even though Cowdery's original object in these letters was to provide the Saints with a "full history of the rise of the church of the Latter Day Saints, and the most interesting parts of its progress, to the present time", his history does not go beyond September 22, 1823, when the Prophet failed to obtain the Plates.

In his first letter, Cowdery states the following: "[In order] that our narrative may be correct, and particularly the introduction, it is proper to inform our patrons, that our brother J[oseph] Smith Jr. has offered to assist us. Indeed, there are many items connected with the

*fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the Saints." (**Messenger and Advocate**, October 1834, Vol. 1:13)*

*Notwithstanding Cowdery's statement as given above, it is doubtful that he conversed with the Prophet on all counts before his letters were published, as he does not mention the First Vision—and this too, notwithstanding the fact that the Prophet had already written an account of it two years earlier (see Part 1). In continuing his history, Cowdery writes the following in his third letter: "You will recollect that I informed you, in my letter published in the first No. of the **Messenger and Advocate**, that this history would necessarily embrace the life and character of our esteemed friend and brother, J[oseph] Smith Jr. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. [Cowdery here speaks of a letter which the Prophet wrote, wherein he speaks of his early experiences as a boy and the various menial temptations into which he fell (see **Messenger and Advocate**, December 1834, Vol. 1:40).] I shall, therefore, pass over that, till I come to the 15th year of his life.*

*"It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. [George] Lane, a presiding elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened." (**Messenger and Advocate**, Dec. 1834, Vol. 1:41)*

When writing his fourth letter, Cowdery resumed his narration by correcting his former statement of the Prophet's age:

"You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our brother J[oseph] Smith Jr.'s age—that was an error in the type—it should have been in the 17th. You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

“I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth . . . . . .

“But if others were not benefited, our brother [Joseph] was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion. And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of Him. . . . . .

*“On the evening of the 21st of September, 1823 . . . his heart was drawn out in fervent prayer . . . . . . for a manifestation in some way that his sins were forgiven . . . [when] a light like that of day . . . burst into the room. . . . . and in a moment a personage stood before him. . . . . His countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.” (**Messenger and Advocate**, February 1835, Vol. 1:78–79)*

*It will be noticed that Cowdery connects the religious revival with the visitation of the Angel Moroni —yet in accordance with all that the Prophet has left us, the narration about Reverend Lane and the revival leads up to the First Vision. Another questionable matter is found in Cowdery's date of the revival. In accordance with what was published in the third issue of Cowdery's history, (**Messenger and Advocate**, December 1834, Vol. 1:41), the revival occured in the fifteenth year of the Prophet's life. But in his fourth letter, (**Messenger and Advocate**, February 1835, Vol. 1:77), he corrects this to read in the seventeenth year of the Prophet's life, saying that the former printing was “an error in the type”. It is evident from the several accounts of the First Vision which the Prophet has left us, that even he was not certain just exactly when it took place — though it is possible that through later reflection, by 1838, he may have resolved this question in his mind.*

In his 1832 account, the Prophet said that he was “about the age of twelve years” when his mind became seriously impressed with regard to the all important concerns for the welfare of . . . [his] immortal soul” and that he was “in the 16th year” of his life when the Lord appeared to him (see Part 1:22). The 1835 account says that he was “about 14 years old” when he experienced his First Vision (see

*Part 2:12). In the 1838 account the Prophet wrote that he was in his “fifteenth year” at the time of the religious excitement at Palmyra, and afterwards he stated that it was “early in the spring of eighteen hundred and twenty” that he went to pray and received his vision, which would have been when he was fourteen years old (see **Times and Seasons** 3:727, 728; **History of the Church** 1:3, 5). In his March 1, 1842 letter to John Wentworth, the Prophet stated that he was “about fourteen years of age” when he became religiously excited, but he does not say how old he was when the vision occured (see Part 3:4). Apostle Orson Pratt's 1840 account states that the Prophet was “somewhere about fourteen or fifteen years old” when his mind became wrapped up in the subject of religion (see Part 4:7). As already stated, it may be that it was through further reflection that the Prophet finally arrived at the date which is given in the **History of the Church** — the early spring of 1820.*

1. ¶ It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist Church, visited Palmyra, and vicinity.

2. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility.

3. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life.

4. Large additions were made to the Methodist, Presbyterian, and Baptist churches.

5. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety — much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

6. ¶ For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes.

7. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry — I am right — you are wrong — was introduced in their stead.

8. ¶ In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. . . . .

9. ¶ After strong solicitations

to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind.

10. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night.

11. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities.

12. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

13. ¶ In this situation where could he go? If he went to one he was told they were right, and all others were wrong — If to another, the same was heard from those:

14. All professed to be the true church; and if not they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

15. ¶ If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him.

16. And upon farther reflecting, that the Savior had said that the gate was straight and the way narrow that led to life eternal, and that few entered there;

17. And that the way was broad, and the gate wide which led to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom.

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18. Our brother [Joseph] was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.

19. And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of him. . . . . .

20. ¶ On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind —

21. His heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its claims, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

22. ¶ At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him — he continued still to pray —

23. His heart, though once hard and obdurate, was softened, and that mind which had often fitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

24. ¶ In this situation hours passed unnumbered — how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.

25. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only a purer and far more glorious appearance and brightness, burst into the room.

26. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire.

27. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body.

28. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

29. ¶ Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying, this personage, which shone with an increased degree of brilliancy, of which he was in the midst;

30. And though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul. . . . . .

31. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

32. ¶ Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger

sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard;

33. And that the scriptures might be fulfilled, which say — "God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence.

34. "Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom, of their wise shall perish, and the understanding of their prudent shall be hid;

35. "For according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

36. ¶ "This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind.

37. "He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder.

38. "Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried.

39. "Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

40. ¶ He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham.

41. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption.

42. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

43. ¶ "Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned;

44. "For thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

45. ¶ A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

46. ¶ On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God;

47. If this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

48. ¶ While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

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49. ¶ You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother — that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following — "God has chosen the foolish things of the world, and things which are despised, God has chosen;" and etc.

50. This, I conceive to be an important item — Not many mighty and noble, were called in ancient times, because they always *knew so much* that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class — Paul proves this fact, when he says, "We are made as the filth of the world — the off-scouring of all things unto this day."

51. ¶ I'm aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boasts of this wise generation and the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

52. ¶ In my last, I gave an

imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c.

53. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel.

54. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the holy Scriptures.

55. ¶ You will remember to have read in Daniel — "And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations — "I am thy fellow servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs' of salvation?" And then let me ask nine questions first.

56. ¶ Are the angels now in glory, the former prophets and servants of God? Secondly: are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescensions enough to speak to each other, though one may be in heaven and the other on the earth?

57. ¶ Fourthly: if angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do, will any one know it?

58. ¶ Sixthly: will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eighthly: will he lead them as they were once led; and ninthly, if so, will he be seen?

59. These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

60. ¶ The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable.

61. Men were commanded to

repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given; men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

62. ¶ Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker.

63. He being therefore cast out, the gospel was preached; and this hope of eternal life was set before Him, by the ministering of angels who delivered it as they were commanded.

64. ¶ Not only did the ancient look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed.

65. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning — when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

66. ¶ This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass — and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

67. ¶ From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

68. ¶ Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

69. ¶ To a remnant of them the gospel is preached by the Messiah in person, but they rejected his

voice, though it was raised daily among them.

70. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

71. ¶ They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them.

72. They were commanded to preach Jesus Christ night and day — to preach through him the resurrection from the dead — to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved — to declare that this was the only sure foundation on which they could build and be safe —

73. That God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

74. ¶ But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

75. ¶ In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness.

76. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till their are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

77. ¶ But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same today and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled;

78. And that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit;

79. For the time is near when his sons and daughters will prophecy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times; and they shall be blessed with signs following.

80. ¶ Farther on the subject of the gathering of Israel — this was perfectly understood by all the ancient prophets.

81. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days because you will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

82. Connecting this with a prophecy in the song which follows; which was given to Moses in the tabernacle — remembering the expression — "in the latter days" — where the Lord foretold all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows: —

83. ¶ "I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

84. ¶ But after all this, he will judge their enemies and avenge them of theirs; for he says:

85. ¶ "I'll wet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

86. ¶ After all this — after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says:

87. "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

88. ¶ I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel.

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89. I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

90. ¶ David said, (Ps. 100) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing.

91. This he said in view of the glorious period for which he often prayed, an was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth.

92. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever.

93. Let the redeemed of the

Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south.

94. They wandered in the wilderness in a solitary way; they found no city to dwell in.

95. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out their distresses; and led them in the right way that they might go to the city of habitation.

96. ¶ Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge.

97. In that, David saw a promise for the righteous, [see 144 Ps.] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace.

98. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions.

99. At that time the garners of the righteous will be full, affording all manner of store.

100. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations — Praise ye the Lord!

101. ¶ Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and affliction, but the time when they were to be delivered.

102. After reproving them for their corruption and blindness, he prophesies of their dispersion.

103. He says, Your country is desolate, your cities are burnt with fires: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers.

104. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them.

105. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies.

106. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses — I will heap mischiefs upon them; I will spend my arrows upon them.

107. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth — he will also fulfill this further prediction uttered by the mouth of Isaiah.

108. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called, the city of righteousness, the faithful city.

109. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

110. ¶ Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

111. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; — and all nations shall flow unto it.

112. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. —

113. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more.

114. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, or above, shall be a covering and a defence.

115. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

116. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance:

117. For behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of

man, and with the seed of beast.

118. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

119. ¶ For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the last days would make with them a new one:

120. Not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them:

121. But this shall be the covenant that I will make with the house of Israel:

122. After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.

123. ¶ For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

124. And out of them shall proceed thanksgiving, and the voice of them that make merry: — and I will multiply them and they shall not be few; I will also glorify them and they shall not be small.

125. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

126. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

127. ¶ At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people;

128. I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back: — bring my sons from far, and my daughters from the ends of the earth.

129. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God.

130. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten;

131. And watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways,

and instruct us to walk in his paths.

132. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod.

133. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt.

134. ¶ And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant.

135. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

136. ¶ And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time;

137. For soon his day of power comes, and in it his people will be willing to hearken to his counsel;

138. And even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfillment. Thus God is preparing the way for their return.

139. ¶ But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith — for God is no respecter of persons.

140. This was shown to Moses, when he wrote — Rejoice, O ye nations, with his people!

141. ¶ In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the Kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written. The first shall be last, and the last first.

142. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first,

and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients.

143. They shall be baptized with water and with the Spirit — they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on,

144. And for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

145. ¶ Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day:

146. For so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide;

147. But such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

148. ¶ I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites.

149. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering.

150. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration.

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151. ¶ A remarkable fact is to be noticed with regard to this vision.

152. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the WISE men were warned of the Lord in a dream not to return to Herod;

153. And when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee.

154. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes:

155. But the one of which I have been speaking is what would have been called an open vision.

156. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

157. ¶ He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same.

158. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared:

159. He heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments.

160. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint — Was he deceived?

161. ¶ Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come.

162. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

163. ¶ Accordingly he repaired to the place which had thus been described.

164. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged —

165. He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

166. ¶ You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored.

167. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

168. ¶ Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger;

169. But again a thought would start across the mind on the prospects of obtaining so desirable a treasure — one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed.

170. ¶ It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

171. ¶ Alternately did these, with a swift reflection of the words of the holy messenger, — "Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel" — rush upon his mind with the quickness of electricity.

172. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain;

173. And again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, — wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire;

174. And when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

175. ¶ A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man;

176. And as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history.

177. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine.

178. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances.

179. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his.

180. The small things of this life are but dust in comparison with salvation and eternal life.

181. ¶ It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out.

182. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind — one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned — contrasting his former and present circumstances in life with those to come.

183. That precious instruction recorded on the sacred page — pray always — which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

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184. ¶ You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day;

185. But the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a

fixed determination to obtain now urged him forward.

186. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience.

187. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

188. ¶ After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents.

189. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain;

190. And without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth.

191. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

192. ¶ On attempting to take possession of the record a shock was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength.

193. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before.

194. What was the occasion of this he knew not — there was the pure unsullied record, as had been described — he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish.

195. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?"

196. "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance.

197. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter.

198. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind:

199. He thought of the time when his heart was fervently engaged in prayer to the Lord, when

his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record.

200. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

201. ¶ At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy:

202. The heavens were opened and the glory of the Lord shone round about and rested upon him.

203. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates.

204. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one.

205. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one:

206. It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God;

207. And you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest.

208. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord.

209. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world:

210. They were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge.

211. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land,

212. And when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also.

213. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their

descendants should transgress and fall away, that a record might be kept and in the last days come to their children.

214. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled.

215. No man can obtain them if his heart is impure, because they contain that which is sacred;

216. And besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal.

217. Therefore, remember, that they are to be translated by the gift and power of God.

218. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall be-come as nought, and the under-standing of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger;

219. But with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted.

220. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them.

221. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles.

222. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.

223. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life;

224. But remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them.

225. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands.

226. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church;

227. But it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them;

228. And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet — 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord' —

229. But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments.

230. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel.

231. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.

232. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain those precious things."

233. ¶ Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable.

234. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits.

235. I do not say that he would not have obtained the record had he went according to the direction of the angel — I say that he would; but God knowing all things from the beginning, began thus to instruct his servant.

236. And in this it is plainly to be seen that the adversary of truth

is not sufficient to overthrow the work of God.

237. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah.

238. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of Satan, without being overthrown, unless he had been previously benefitted with a certain round of experience:

239. And had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation.

240. Therefore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purpose.

241. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown;

242. That whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

PART 14

Signs in the Heavens *given at Mendon, New York, on the night of September 22, 1827, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 31–33)*

1. ¶ I had retired to bed, when John P. Greene, who was living within a hundred steps of my house, came and waked me up, calling upon me to come out and behold the scenery in the heavens.

2. I woke up and called my wife and Sister Fanny Young (sister to Brigham Young), who was living with us, and we went out-of-doors.

3. ¶ It was one of the most beautiful starlight nights, so clear that we could see to pick up a pin.

4. We looked to the eastern

horizon, and beheld a white smoke arise toward the heavens; as it ascended it formed itself into a belt, and made a noise like the sound of a mighty wind, and continued southwest, forming a regular bow dipping in the western horizon.

5. After the bow had formed, it began to widen out and grow clear and transparent, of a bluish cast; it grew wide enough to contain twelve men abreast.

6. ¶ In this bow an army moved, commencing from the east and marching to the west; they continued marching until they reached the western horizon.

7. They moved in platoons, and walked so close that the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers.

8. We could distinctly see the muskets, bayonets and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Britain; and also saw their officers with their swords and equipage, and the clashing and jingling of their implements of war, and could discover the forms and features of the men.

9. The most profound order existed throughout the entire army; when the foremost man stepped, every man stepped at the same time; I could hear the steps.

10. When the front rank reached the western horizon a battle ensued, as we could distinctly hear the report of arms and the rush.

11. ¶ No man could judge of my feelings when I beheld that army of men, as plainly as ever I saw armies of men in the flesh; it seemed as though every hair of my head was alive. This scenery we gazed upon for hours, until it began to disappear.

12. ¶ After I became acquainted with Mormonism, I learned that this took place the same evening that Joseph Smith received the records of the Book of Mormon from the angel Moroni, who had held those records in his possession.

13. ¶ John Young, Sen., and John P. Greene's wife, Rhoda, were also witnesses.

14. ¶ My wife, being frightened at what she saw, said, "Father Young, what does all this mean?"

15. ¶ "Why, it's one of the signs of the coming of the Son of Man," he replied, in a lively, pleased manner.

16. ¶ The next night similar scenery was beheld in the west by the neighbors, representing armies of men who were engaged in battle.

17. ¶ A wonderful foreshadowing, truly, of the warfare to be waged between the powers of good and evil, from the time Truth sprang from earth and Righteousness looked down from heaven upon the boy Joseph, predestined to bring to light the buried records of the past.

PART 15

SIGNS IN THE HEAVENS *given at Mendon, New York, on the night of September 22, 1827, as related by President Brigham Young and Heber C. Kimball on January 8, 1845, at Nauvoo, Illinois. (**The Teachings of President Brigham Young** 1:1/8/45)*

1. *Brigham Young:* . . . . . There was printed in the newspaper a short paragraph — it was about a square.

2. It stated that a young man had seen an angel and had told him where to find an Indian Bible — and went on to inquire what if it should come forth that we should know about the Indians.

3. The night the plates were found, there was a great light in the East and it went to the West and it was very bright although [there was] no moon at the time.

4. I gazed at it with my wife — the light was perfectly clear and remained several hours —

5. It formed into men like as if there were great armies in the West.

6. [I] then saw in the North-West armies of men come up — they would march to the South-West and then go out of sight — it was very remarkable — it passed on, it might be perhaps about two hours. . . . . .

7. *Heber C. Kimball said*: . . . . . President Young has given a short sketch of what has been —

8. In the light that he saw when those armies were marching in platoons towards the West — I distinctly heard the guns crack and the swords clash — Lorenzo Young lived close by me at the time.

PART 16

A MANIFESTATION *of the Lord, given to Oliver Cowdery, of the truth of the work of God, while at Palmyra, New York, probably in March, 1829, as related by the Prophet Joseph Smith, sometime after April 27, 1838. (**Times and Seasons** 3:832, 853; Material in braces {} is taken from the **History of the Church** 1:32–35)*

1. ¶ On the 15th {5th} day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him.

2. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make inquiries of me.

3. ¶ Two days after the arrival of Mr. Cowdery (being the 17th {7th} of April) I commenced to translate the Book of Mormon, and he began to write for me, which having continued for some time, I inquired of the Lord, through the Urim and Thummim, and obtained the following revelation: [see D&C 6] . . . . . .

4. ¶ After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true,

5. But that he [Oliver] had kept the circumstance entirely secret, and had mentioned it to no being, so that after this revelation [D&C 6] having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, [see D&C 6:20–24] but God and himself.

PART 17

THE RESTORATION *of the Aaronic Priesthood by John the Baptist, to the Prophet Joseph Smith and Oliver Cowdery, at Harmony, Pennsylvania, on May 15, 1829, as related by Oliver Cowdery, on September 7, 1834. (**Messenger and Advocate**, October 1834, Vol. 1:14, 15–16)*

1. ¶ Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld [the Prophet Joseph Smith] . . . He then resided in Harmony, Susquehanna County, Penn[sylvania].

2. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the Book of Mormon.

3. These were days never to be forgotten — to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom!

4. Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the

Urim and *Thummim,* or, as the Nephites would have said, "Interpreters," the history or record, called "The Book of Mormon." . . . . . .

5. ¶ After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people.

6. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel.

7. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth?

8. If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

9. ¶ This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will.

10. On a sudden, as from the midst of eternity, the voices of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! —

11. What joy! what wonder! what amazement! While the world were racked and distracted — while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld — our ears heard.

12. As in the "blaze of day;" yes, more — above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature!

13. Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear.

14. We listened — we gazed — we admired! 'Twas the voice of the angel from glory — 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty!

15. Where was room for doubt! No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever! . . .

16. What joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

17. ¶ I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage.

18. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit!

19. Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave;

20. But one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!

21. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!

PART 18

THE RESTORATION *of the Aaronic Priesthood by John the Baptist to the Prophet Joseph Smith and Oliver Cowdery, at Harmony, Pennsylvania, on May 15, 1829, as related by the Prophet sometime after April 27, 1838. (**Times and Seasons** 3:865–866; Material in braces {} is taken from the **History of the Church** 1:39–44)*

1. ¶ We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us,

2. "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

3. He said this Aaronic Priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

4. ¶ Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood, for so we were commanded.

5. ¶ The messenger who visited us on this occasion, and conferred this Priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood he said should in due time be conferred on us — and that I should be called the first Elder {of the Church}, and he {Oliver Cowdery} the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

6. ¶ Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

7. ¶ Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized, and having received the Priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood.

PART 19

THE RESTORATION *of the Aaronic Priesthood and the Spirit and Power of Elias, by John the Baptist to the Prophet Joseph Smith and Oliver Cowdery, at Harmony, Pennsylvania, on May 15, 1829, as related by the Prophet on March 10, 1844, at the stand by the Temple at Nauvoo, Illinois. The following is taken from a new amalgamation of the Prophet's discourse composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. (For the full text of this amalgamated speech, see future issue of* ***Doctrine of the Priesthood****)*

1. I went into the woods to inquire of the Lord by prayer [to learn] His will concerning me.

2. [After] pouring out my soul in prayer to Almighty God an angel came down from Heaven and he laid his hands upon my head and ordained me to the Power of Elias, to be a Priest after the order of Aaron and to hold the Keys of this Priesthood.

3. [This] Office authorized me to preach the preparatory gospel [of] repentance and baptism for the remission of sins and also to baptize with water unto repentance.

4. This said the angel, is the Spirit of Elias, but I was informed that this Office is a Power [f]or a preparatory work, to prepare the way for something greater [yet to come]:

5. *"You have not Power to lay on hands for the gift of the Holy Ghost — that Office [pertains to] a greater work, but you shall have [that] Power given you hereafter."*

6. My ordination to the Aaronic Priesthood was a [calling to a] preparatory work, or [a] going before, which was the Spirit of Elias for the Spirit of Elias was a going before, a forerunner, the same as was John the Baptist.

PART 20

A REVELATION *given to Samuel H. Smith, in Harmony, Pennsylvania, manifesting the truth of the work of God, sometime between May 15 and 25, 1829, as related by the Prophet Joseph Smith sometime after April 27, 1838. (**Times and Seasons** 3:866; Material in braces {} is taken from the **History of the Church** 1:44)*

1. Feeling it to be our [i.e. Joseph Smith and Oliver Cowdery's] duty, we commenced to reason out of the scriptures with our acquaintances and friends, as we happened to meet with them.

2. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and {began} to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness.

3. He was not however very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself.

4. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth {twenty-fifth} day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.

PART 21

A VISION *given to Oliver Cowdery, David Whitmer, Martin Harris, and the Prophet Joseph Smith, at Fayette, New York, near the Witmer farm, probably in the latter part of June, 1829, as related by the Prophet Joseph Smith sometime after April 27, 1838. (**Times and Seasons** 3:897–898; Material in braces {} is taken from the **History of the Church** 1:52–56)*

1. ¶ In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this

work (the Book of Mormon) should be translated,

2. And that these witnesses should bear record of the same; as will be found recorded, Book of Mormon {page 581} first edition page and second edition page. {[Book of Ether, chapter 5, verses 2, 3 and 4, p. 487, edition 1920], also page 86 [2 Nephi, chapter 11, verse 3, p. 73, edition 1920]} **[2 Nephi 25]**.

3. ¶ Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they would have me inquire of the Lord, to know if they might not obtain of him to be these three special witnesses;

4. And finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation: [see D&C 17] . . . . . .

5. ¶ Not many days after the above commandment was given, we four viz: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfilment of the promises given in the revelation; that they should have a view of the plates and etc.

6. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises.

7. According to previous arrangements I commenced, by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession;

8. We did not yet however obtain any answer or manifestation of divine favor in our behalf.

9. We again observed the same order of prayer each calling on and praying fervently to God in rotation; but with the same result as before.

10. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for:

11. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness, and behold an angel stood before us.

12. In his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover the engravings theron distinctly.

13. He addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments."

14. When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

15. ¶ I now left David and Oliver, and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received.

16. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld and heard the same things;

17. Whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "{Tis enough;} 'tis enough; mine eyes have beheld," and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoiced exceedingly.

18. ¶ Having thus through the mercy of God, obtained these {glorious} manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz: to bear record of these things . . .

PART 22

THE LAST YEARS AND TESTIMONY *of Martin Harris, one of the Three Witnesses of the Book of Mormon, as related by Edward Stevenson. Martin Harris moved to Utah in 1869 and located in Smithfield, and later in Clarkston, Cache County, where he died on July 10, 1875. (**LDS Biographical Encyclopedia** 1:273–274; Material in braces {} is taken from the **Millennial Star**, June 7, 1886, Vol. 48:367)*

1. ¶ In the year 1869 I was appointed on a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation.

2. While there, I again met Martin Harris, soon after coming out of the Temple. He took from

under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I heard him bear thirty-six years previous.

3. He said that it was his duty to continue to lift up his voice as he had been commanded to do in defense of the book that he held in his hand, and offered to prove from the Bible that just such a book was to come forth out of the ground, and that, too, in a day when there were no Prophets on the earth, and that he was daily bearing testimony to many who visited the Temple.

4. After patiently hearing him, I felt a degree of compassion for him, and in turn bore my testimony to him, as I had received it through obedience to the gospel, and that the work was still onward, and the words of Isaiah, 2nd chapter, that "the house of the Lord" was in the tops of the mountains, and that under the leadership of President Young all nations were gathering to Zion to learn of God's ways and to walk in His paths, and that the worst wish that we had, was for him to also prepare himself and go up and be a partaker of the blessings of the House of the Lord.

5. My testimony impressed him.

6. A Mr. Bond, who held the keys of the Temple, and who had been present at the dedication, and then a faithful Latter-day Saint, said to me he felt as though he would have been far better off if he had kept with the Latter-day Saints, and that if I would preach in the Temple he would open the doors to me. I promised to do so at some future time.

7. After my arrival in Utah in 1870, I was inspired to write to Martin Harris, and soon received a reply that the Spirit of God, for the first time prompted him to go to Utah.

8. Several letters were afterwards exchanged. President Brigham Young, having read the letters, through President Geo[rge] A. Smith requested me to get up a subscription and emigrate Martin to Utah, he subscribing twenty-five dollars for that purpose.

9. Having raised the subscription to about two hundred dollars, I took the railroad cars for Ohio, July 19, 1870, and on the 10th of August, filled my appointment, preaching twice in the Kirtland Temple, finding Martin Harris elated with his prospective journey.

10. A very singular incident occurred at this time. While Martin was visiting his friends, bidding them farewell, his pathway crossed a large pasture, in which he became bewildered.

11. Dizzy, faint and staggering through the blackberry vines that are so abundant in that vicinity, his clothes torn, bloody and faint, he lay down under a tree to die.

12. After a time he revived,

called on the Lord, and finally at 12 o'clock midnight found his friend, and in his fearful condition was cared for and soon regained his strength.

13. He related this incident as a snare of the adversary to hinder him from going to Salt Lake City.

14. Although in his 88th year he possessed remarkable vigor and health, having recently worked in the garden, and dug potatoes by the day for some of his neighbors.

15. After visiting New York and calling to visit the sacred spot from where the plates of the Book of Mormon were taken, I found there an aged gentleman, 74 years old, who knew Martin Harris, and said that he was known in that neighborhood as an honest farmer, having owned a good farm three miles from that place.

16. He further said he well remembered the time when the "Mormons" used to gather at Mormon Hill, as he termed it, where it was said the plates came from.

17. Aug. 19, 1870, in company with Martin Harris, I left Kirtland for Utah, and on the 21st he was with me in Chicago, and at the American Hotel {where we laid over one day, Martin bore his testimony to several crowds gathered around to see "the man who had seen an angel."

18. All seemed astonished to hear him relate the vision with a force and will hard to gainsay.} . . .

19. While in Des Moines, the capital of Iowa, Brother Harris had opportunity of bearing testimony to many, and at a special meeting held in a branch of our Church (Brother Jas. M. Ballinger, president) Martin Harris bore testimony as to viewing the plates, the angel's visit, and visiting Professor Anthon.

20. On the following day I baptized a sister to President Ballinger, in the Des Moines River.

21. The branch here contributed a new suit of clothes to Brother Harris, for which he felt to bless them.

22. {I took him to the leading newspaper office of the capital, and after being questioned, Martin bore his testimony to the editor and others, which was published with very favorable notice of the remarkable man who claimed to have stood in the presence of an angel in this our day.

23. It was remarked that he was bright and smart for one of his years (about eighty).}

24. On the 29th of August we arrived in Ogden, and the following day in Salt Lake City {where Martin Harris bore his testimony in the Tabernacle to a densely crowded house, and was listened to with almost breathless silence.

25. Here again I was witness once more to the faithful, earnest testimony of his standing in the presence of the angel, hearing his voice and seeing the plates, and etc.

26. He accompanied me to several other meetings, and every time he was unequivocating in his firmness and testimony.}

27. Two members of the Des Moines branch of the Church accompanied us to Utah." ("Mill. Star," Vol. 44, p. 78.)

28. In another article Elder Stevenson gives the following additional particulars:

29. Many interesting incidents were related by Martin on our journey (from Ohio to Utah in 1870), one of which I will relate. He said that on one occasion several of his old acquaintances made an effort to get him tipsy by treating him to some wine.

30. When they thought he was in a good mood for talk, they put the question very carefully to him: "Well, now, Martin, we want you to be frank and candid with us in regard to this story of your seeing an angel and the golden plates of the Book of Mormon that are so much talked about.

31. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now, Martin, do you really believe that you did see an angel when you were awake?"

32. "No," said Martin, "I do not believe it." The anticipation of the delighted crowd at this exclamation may be imagined. But soon a different feeling prevailed when Martin Harris, true to his trust, said, "Gentlemen, what I have said is true, from the fact that my belief is swallowed up in knowledge;

33. For I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of the angel, and it was in the brightness of day."

34. Martin Harris related this circumstance to me substantially as I give it, adding that, although he drank wine with them as friends, he always believed in temperance and sobriety.

35. While on our journey, and more particularly at the Des Moines River, at the baptism of the woman spoken of, I took occasion to teach Brother Martin the necessity of his being rebaptized.

36. At first he did not seem to agree with the idea, but I referred him to the scriptural words, "repent and do the first works having lost the first love," and etc. (Rev., 2:5).

37. Finally, he said if it was right, the Lord would manifest it to him by His spirit, and He did do so, for Martin, soon after his arrival in Salt Lake City, came to my house and said the spirit of the Lord had made it manifest to him, not only for himself personally, but also that he should be baptized for his dead, for he had seen his father seeking his aid.

38. He saw his father at the foot of a ladder, striving to get up to

him, and he went down to him taking him by the hand and helped him up.

39. The baptismal font was prepared, and by arrangement I led Martin Harris down into the water and rebaptized him. Five of the Apostles were present, viz., John Taylor, Wilford Woodruff, Orson Pratt, Geo[rge] A. Smith, and Joseph F. Smith, also John D. T. McCallister, and others.

40. After baptism, Orson Pratt confirmed him, being joined with the rest of the brethren, by the laying on of hands; after which he was baptized for some of his dead friends, and to add to the interest of the occasion {was one which interested all present, and reminded us of Christ's parable of the lost sheep (Luke xv),

41. "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."} . . . . . .

42. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin Harris, Junior, at Smithfield, Cache Valley, where he was comfortably cared for in his declining old age.

43. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand, he bore his last testimony to those who were present."

PART 23

Incidents in the life of Martin Harris, as reported by the ***Iowa State Register*** *on August 16th, 1870. (**Iowa State Register**, Des Moines, Iowa, August 16, 1870; **Eye-witness Accounts of the Restoration** p. 225–227)*

1. ¶ A witness to the Book of Mormon — the main facts, or the fiction, as the case may be, relative to the discovery of the golden plates from which was translated the present Book of Mormon, are doubtless as familiar to many of our readers as to ourselves.

2. None of us can claim to have been an eye witness, and few have heard the incidents connected therewith related by those who claimed to have been there, to have seen and handled the tablets of gold, and afterwards, under the divine commission, to have assisted in the translation of the mystic characters inscribed upon them.

3. ¶ A few days since we acknowledged a call at our sanctum, from Martin Harris, who was on his way from Ohio to take up his residence at Salt Lake City, to

spend the remainder of his days with the "chosen people."

4. Mr. Harris was now in his 88th year, though still quite vigorous and sprightly, and he is Mormon, soul and body.

5. He, as he claims, and as Mormons claim, together with two others, Oliver Cowdery deceased, and David Whitmer, now an apostate living in Missouri, were the divinely appointed witnesses to the Book of Mormon.

6. The old gentleman evidently loves to relate the incidents with which he was personally connected, and he does it with wonderful enthusiasm.

7. ¶ In September, 1828 [1827], as the story goes, Joseph Smith, directed by an angel, proceeded to a spot about 4 miles from Palmyra, New York, and upon the point of a hill, extending northward, dug up a very solid stone chest within which were the tablets of gold, inscribed with the characters which no man could read.

8. Joseph Smith was the first to handle the tablets, and Martin Harris, one of the appointed witnesses, the second. Mr. Harris describes the plates as being of thin leaves of gold, measuring seven by eight inches, and weighing altogether, from forty to sixty lbs.

9. There was also found in the chest, the urim and thummim, by means of which the writing upon the plates was translated, but not until after the most learned men had exhausted their knowledge of letters in the vain effort to decipher the characters.

10. ¶ It had been revealed to Joseph Smith that the writing upon the tablets contained a history of the aborigines of this country down to the time of Columbus' discovery, and after, all human means had failed to secure a translation, Smith was commissioned to undertake the task.

11. By means of the urim and thummim "a pair of large spectacles," as Mr. Harris termed them, the translation was made, and Mr. Harris claims to have written, of the translations as they were given by Smith, "116 solid pages of cap." The remainder was written by others.

12. ¶ Soon after the finding of these plates of gold, Mr. Harris sold his farm, of which he owned a large one, and consecrated himself to the new religion, to which he has adhered himself tenaciously throughout a long life, and still adheres to its tenets and advocates its genuineness with all the earnestness of an enthusiast.

13. He believes in visitation of angels in bodily form, he has seen and conversed with them, as he thinks and is satisfied.

14. ¶ The old gentleman related some incidents, which, could one feel that they were verities, would be interesting, but as they seem largely imaginative they lose interest.

PART 24

THE TESTIMONY *of Oliver Cowdery affirming the divinity of the Book of Mormon, given sometime after his excommunication from the Church in 1838, as related by Andrew Jensen. (**LDS Biographical Encyclopedia** 1:249)*

1. After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon.

2. On the contrary, he seems to have used every opportunity to bear testimony of its divine origin.

3. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows:

3. "Mr. Cowdery, I see your name attached to this book (Book of Mormon). If you believe it to be true, why are you in Michigan?"

4. The gentleman then read the names of the three witnesses and asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply.

5. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated;

7. "And now you say you don't believe it. Which time did you tell the truth?"

9. Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true.

10. "I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

PART 25

THE LAST DAYS *of Oliver Cowdery (i. e. the winter of 1848–1849), as related by Samuel W. Richards. (**The Contributor**, September 1884, Vol. 5, No. 12, p. 446–447)*

1. The arrival of Oliver Cowdery and his family at Council Bluffs from the East in the winter of 1848–9 was an interesting event in the history of the Church.

2. That which relates to his renewal of covenant, etc., at that time and place, by rebaptism, is no doubt a matter of record to which you have access.

3. With his family, he was on his way to the body of the Church located in Utah, but as some time must elapse before emigrant trains could venture upon the plains, he determined to visit his wife's friends, the Whitmers, in Missouri.

4. ¶ While making that journey, a severe snow storm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season.

5. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the Church, with which Elder Cowdery was personally acquainted and Elder Richards was not.

6. ¶ His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished to the Church and world in earlier days.

7. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday.

8. His language was considerate, precise and forcible — entirely free from lightness or frivolity — such as might be expected from one who had been schooled with angels and taught by Prophets; more of the heavenly than the earthly.

9. ¶ His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed — a testimony in his personal experience of many things which no other living person could bear.

10. His hopes were buoyant that such might be his future lot as cast with the Church, in the body of which he declared the Priesthood and its authority were and must continue to be.

11. An overruling Providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God.

PART 26

A Proclamation *given by David Whitmer, wherein he reaffirms his testimony of the Book of Mormon, as published by himself, at Richmond, Missouri, on March 19th, 1881; also a statement from prominent citizens at Richmond, Ray County, Missouri, affirming the good character of David Whitmer, together with an explanitory statement from the Richmond, Missouri* ***Conservator****, which was published on March 24, 1881.* ***(An Address to all Believers in Christ*** *p. 8–10)*

A Proclamation

1. ¶ Unto all Nations, Kindred, Tongues and People, unto whom these presents shall come:

2. ¶ It having been represented by one John Murphy, of Polo, Caldwell County, Mo., that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the *Book of Mormon*.

3. ¶ To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once [and] for all to make this public statement:

4. ¶ That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

5. Those who know me best, well know that I have always adhered to that testimony.

6. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements, as then made and published.

7. ¶ "He that hath an ear to hear, let him hear;" it was no delusion! What is written is written, and he that readeth let him understand. . . . . .

8. ¶ And if any man doubt should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

9. ¶ In the spirit of Christ who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world.

10. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

11. ¶ My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

12. ¶ And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen.

David Whitmer

¶ Richmond, Mo., March 19, 1881.

[A Statement from Prominent Citizens of Richmond, Ray County, Missouri]

13. ¶ We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

¶ Given at Richmond, Mo., this March 19, A. D. 1881.

Gen. Alexander W. Doniphan.
Hon. Geo. W. Dunn, Judge of the Fifth Judicial Circuit.
Thos. D. Woodson, President of Ray Co. Savings Bank.
J. T. Child, editor of *Conservator*.
H. C. Garner, Cashier of Ray Co. Savings Bank.
W. A. Holman, County Treasurer.
J. S. Hughes, Banker, Richmond.
James Hughes, Banker, Richmond.
D. P. Whitmer, Attorney-at-Law.
Hon. Jas. W. Black, Attorney-at-Law.
L. C. Cantwell, Postmaster, Richmond.
Geo. I. Wasson, Mayor.
Jas. A. Davis, County Collector.
C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.
Geo. W. Trigg, County Clerk.
W. W. Mosby, M.D.
Thos. McGinnis, ex-Sheriff Ray County.
J. P. Quesenberry, Merchant.
W. R. Holman, Furniture Merchant.
Lewis Slaughter, Recorder of Deeds.
Geo. W. Buchanan, M.D.
A. K. Reyburn.

From the Richmond, Missouri Conservator, March 24, 1881.

AN EXPLANATION

14. ¶ Elsewhere we publish a letter from David Whitmer, an old and well-known citizen of Ray, as well as an indorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

15. ¶ There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joseph Smith translated the Book of Mromon (a facsimile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin,

16. And while he makes no effort to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning."

17. Having resided here for near a half of a century, it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary, to warrant such an attack on him, come from what source it may,

18. And now with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness to its fulfillment.

PART 27

THE TESTIMONY *of David Whitmer, as related in an interview with P. Wilhelm Poulson, at Richmond Missouri, early in 1878. (**David Whitmer Interviews** p. 19–24; **Deseret Evening News**, August 16, 1878)*

1. ¶ Several persons have inquired of me about David Whitmer, especially since the publication in the *News* of the letter about the late John Whitmer.

2. If the *Deseret News* will give the space in its columns, it will afford me pleasure to write what I know about him from my visit to Richmond, Mo., and also my personal conversation with him.

3. ¶ He is now 73 years old, but is a wonderfully well preserved man, tall and erect as a pine, well proportioned, with a military bearing, Roman nose and dark eyes full of fire and expression. His forehead is broad and large, and his head nearly bald, but well balanced.

4. ¶ In company with a son and grandson, Mr. Whitmer keeps a livery and feed stable at Richmond, Mo., the old grandfather is principally relieved from business, but he makes his regular trips down to the stables, and to the minute as in olden time.

5. ¶ David Whitmer's sister was married to Oliver Cowdery, whose remains rest in the graveyard at Richmond, and who practised law in that town from 1838 to 1849, when he died in full faith and bore testimony about his visions.

6. On his deathbed he requested to be buried without any display or large attendance, and he wanted no gravestone to be erected over his ashes.

7. David Whitmer said that his brother-in-law was, in many respects, a peculiar man. David's brother, Jacob Whitmer, one of the witnesses, lived and died in Richmond, and his grave is only a short distance from Cowdery's. On Jacob's grave is erected a fine marble stone.

8. On the top of the stone appears his name and next we discover the cut of the Book of Mormon laid open, with a blooming rose resting on the divide, and the book resting on the closed up Bible. Jacob Whitmer died April 21, 1856, aged 56 years, 2 months and 26 days.

9. ¶ After a self introduction to David Whitmer and some general conversation, I remarked to him:

10. ¶ I — "You are one of the three witnesses?"

11. ¶ He — "I am one of them."

12. ¶ I — "And you saw the angel, and he showed you the plates?"

13. ¶ He — "The Book of Mormon is true, as true as any record can be. I saw the angel, and I saw the sword of Laban, and the breastplate, and the Urim and Thummim, and the plates, and the director, and the angel stood before us, and he turned the leaves one by one."

14. ¶ I — "Did the angel turn all the leaves before you as you looked on it?"

15. ¶ He — "No, not all, only that part of the book which was not sealed, and what there was sealed appeared as solid to my view as wood."

16. ¶ I — "How many of the plates were sealed?"

17. ¶ He — About the half of the book was sealed. Those leaves which were not sealed, about the half of the first part of the book, were numerous, and the angel turned them over before our eyes.

18. There is yet to be given a translation about Jared's people's doings and of Nephi, and many other records and books, which all has to be done, when the time comes."

19. ¶ I — "How large were the plates?"

20. ¶ He — "About eight inches wide and six or seven inches long, as they appeared a little wider than long, and three rings kept the plates together; one above, one in the middle and one below, so the angel could turn every leaf entirely over. The thickness was about of a common sheet of tin used by tinsmiths."

21. ¶ I — "How did the engravings look?"

22. ¶ He — "They were characters. We copied some, and if you visit my brother John, one of the eight witnesses, who wrote for Joseph, John can show you some of the old manuscript which he borrowed from me. I must have it returned to me again, as it belongs to the Church, in connection with other records."

23. ¶ I — "Martin Harris, who died lately, in Smithfield, Utah, gave a testimony in Salt Lake City Tabernacle that he saw the plates by faith and power of God."

24. ¶ He — "Martin Harris is correct. He was not by us at all when we first saw the angel.

25. First when we had told him what we had seen, and were the second time in prayer all together, and when the angel appeared for a second time, we saw Martin Harris by us, and he saw, and we saw it, and our testimony, which we give to the world, is true exactly as you read it, we saw by the gift and power of God.

26. As we were praying the angel stood before us in his glory, and all those things were before us, and they were laid before us on a table, and we heard the testimony about the plates, and we were commanded to bear that testimony to the world, and our testimony is true.

27. And when the angel had finished his words, and shown us the plates, one by one, which were to be translated, then the vision was closed at once, and exactly as it came even so did the sight disappear."

28. ¶ I — "But those things which you saw were material things, how could they come and vanish away again?"

29. ¶ He — "It is the power of God. He does those things, and his angels know how to do it. It was wonderful to us, but it was by the power of God. He had appointed his angels to be the guardians of the plates and the other things, and the angel knew how it was done."

30. ¶ I — "Did the eight witnesses not handle the plates as a material substance?"

31. ¶ He — "We did not, but they did, because the faith of Joseph became so great that the angel, the guardian of the plates, gave the plates up to Joseph for a time, that those eight witnesses could see and handle them."

32. ¶ I — "Did not Joseph, at an earlier period, have the full possession of those plates?"

33. ¶ He — "Yes, he did so in the commencement, but the persecution grew so hot that the angel took possession of the records, and showed those things, as he did, to Cowdery, Harris and me, in the presence of Joseph, and afterwards he was allowed to show the plates to the eight witnesses."

34. ¶ I — "Where are the plates now?"

35. ¶ He — "In a cave, where the angel has hidden them up till the time arrives when the plates, which are sealed, shall be translated. God will yet raise up a mighty one, who shall do his work till it is finished and Jesus comes again."

36. ¶ I — "Where is that cave?"

37. ¶ He — "In the state of New York."

38. ¶ I — "In the Hill of Cumorah?"

39. ¶ He — "No, but not far away from that place. I saw the place where the plates were found, and a great many did so, and it awakened an excitement at the time, because the worst enemies of "Mormonism" stirred up the confusion by telling about the plates which Joseph found, and the "gold bible" which he was in possession of, so he was in constant danger of being robbed and killed."

40. ¶ I — "How did the place look?"

41. ¶ He — "It was a stone box, and the stones looked to me as if they were cemented together. That was on the side of the hill, and a little down from the top."

42. ¶ I — "How did you know Joseph to be at that time?"

43. ¶ He — "As a very humble and meek man, and very simple minded indeed. He did the will of the Lord, and an arduous task it was to translate the Book of Mormon."

44. ¶ I — "Did Joseph use the Urim and Thummim when he translated?"

45. ¶ He — "The Urim and Thummim were two white stones, each of them cased in as spectacles are, in a kind of silver casing, but the bow between the stones was more heavy, and longer apart between the stones, than we usually find it in spectacles. Martin Harris, Oliver Cowdery, Emma and my brother John each at different times wrote for Joseph as he translated. . . . . .

46. ¶ This conversation was mostly written down word for word half an hour after the interview with David Whitmer, Esq., who will recognize it as his words, and I send it that the public may form a better idea about this truly remarkable man.

Yours Truly,

P. Wilhelm Poulson, M.D.

PART 28

THE TESTIMONY *of David Whitmer, as related in an interview with Apostles Orson Pratt and Joseph F. Smith, at Richmond, Missouri, on September 7, 1878. (**Millennial Star** 40:771–774)*

1. ¶ Saturday morning, September 7th, we met Mr. David Whitmer, the last remaining one of the three witnesses to the Book of Mormon.

2. He is a good-sized man, 73 years of age last January, and well preserved. (He was born Jan. 7, 1805),

3. He is close shaven, his hair perfectly white and rather thin, he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart.

4. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt. Said he would not have known him he had grown so fat and stout, he remembered him as a slender, bashful, timid boy.

5. After a few moments conversation he excused himself, saying he would return again to see us.

6. This meeting was in the barroom of the hotel. When he called again he was in company with Col. Childs, a middle aged man, and a resident of the place.

7. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer, (eldest son of David) Mr. George Schweich, (grandson of the old gentleman) Mr. John C. Whitmer, (son of Jacob Whitmer), Col. James W. Black, of Richmond, and several others.

8. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4:30 p.m.

9. ¶ Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along, to our room in the hotel.

10. Mr. Whitmer apologized for not inviting us to his house, as it was "wash day," and he and his wife were "worn out" with the extra labor, exposure, etc., etc., consequent on re-building since the cyclone.

11. He accepted our invitation to our room and brought with him James R. B. Vancleave, a fine looking, intelligent young newspaper man, of Chicago, who is paying his addresses to Miss

Josephine Schweich (granddaughter of David Whitmer) George Schweich, (grandson) John C. Whitmer, (son of Jacob), W. W. Warner, and another person whose name we did not learn.

12. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview.

13. ¶ Elder O. Pratt to D. Whitmer. "Can you tell the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John?"

14. ¶ D. W. "I do not know, Joseph never told me. I can only tell you what I know, for I will not testify to anything I do not know."

15. ¶ J. F. S. To D. W. "Did Oliver Cowdery die here in Richmond?"

16. ¶ D. W. "Yes, he lived here, I think, about one year before his death. He died in my father's house, right here, in January, 1849. Phineas Young was here at the time."

17. ¶ Elder O. P. "Do you remember what time you saw the plates?"

18. ¶ D. W. "It was in June, 1829 — the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after. (i.e. one or two days after).

19. Joseph showed them the plates himself, but the angel showed us (the three witnesses) the plates, as I suppose to fulfil the words of the book itself.

20. Martin Harris was not with us at this time; he obtained a view of them afterwards, (the same day). Joseph, Oliver and myself were together when I saw them.

21. We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates.

22. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful.

23. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records or plates upon it,

24. Besides the plates of the Book of Mormon, also the Sword of Laban, the directors — i.e., the ball which Lehi had, and the Interpreters.

25. I saw them just as plain as I see this bed (striking the bed beside him with his hand),

26. And I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that

the records of the plates of the Book of Mormon were translated by the gift and power of God.”

27. ¶ Elder O. P. “Did you see the Angel at this time?”

28. ¶ D. W. “Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written.

29. Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him.

30. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did.

31. He wrote me that Joseph had told him his (Oliver’s) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph.

32. ¶ Soon after this, Joseph sent for me (D. W.) to come to Harmony to get him and Oliver and bring them to my father’s house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go.

33. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night.

34. ¶ I don’t know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow.

35. ¶ This enabled me to start sooner. When I arrived at Harmony Joseph and Oliver were coming toward me, and met me some distance from the house.

36. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished.

37. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned wooden spring seat and Joseph behind us;

38. While traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, “good morning, it is very warm,” at the same time wiping his face or forehead with his hand.

39. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, “No, I am going to Cumorah.”

40. This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

41. ¶ J. F. S. “Did you notice his appearance?”

42. ¶ D. W. “I should think I did. He was, I should think, about 5 feet 8 or 9 inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt’s but his beard was not so heavy.

43. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony.

44. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father’s barn. I frankly asked Joseph if my supposition was right, and he told me it was.

45. Sometime after this, my mother was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him) who said to her: “You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; It is proper therefore that you should receive a witness that your faith may be strengthened.” Thereupon he showed her the plates.

46. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother.

47. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities.”

48. ¶ Elder O. P. “Have you any idea when the other records will be brought forth?”

49. ¶ D. W. “When we see things in the spirit and by the power of God they seem to be right here; the present signs of the times indicate the near approach of the coming forth of the other plates, but when it will be I cannot tell.

50. The three Nephites are at work among the lost tribes and else where. John the Revelator is at work, and I believe the time will come suddenly, before we are prepared for it.”

51. ¶ Elder O. P. “Have you in your possession the original Mss. of the Book of Mormon?”

52. ¶ D. W. “I have; they are in O. Cowdery’s handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.”

53. ¶ J. F. S. “What will be done with them at your death?”

54. ¶ D. W. “I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my namesake.”

55. ¶ O. P. “Would you not part with them to a purchaser?”

56. ¶ D. W. “No. Oliver charged me to keep them, and Joseph said my father’s house should keep the records. I consider these things sacred, and would not part with nor barter them for money.”

57. ¶ J. F. S. “We would not offer you money in the light of bartering for the Mss., but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does.”

58. ¶ D. W. “That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the Mss. were kept became mouldy, etc., but they were preserved, not even being discolored, (we supposed his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last), except only, as he and others affirm, the room in which the Mss. were kept.

59. That was the only part of the house which was not demolished, and even the ceiling of that room was but little impaired.”

60. “Do you think,” said Philander Page, a son of Hiram Page, one of the eight witnesses, “that the Almighty cannot take care of his own?”

61. ¶ Next day (Sunday September 8th) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq., (son of Jacob), Philander Page, J. R. B. Vancleave, David J. Whitmer (son of David the witness) George Schweich, (grandson of David) Colonel Childs and others, David Whitmer brought out the Mss. of the Book of Mormon.

62. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery.

63. It was thought that these few pages were in the handwritings of Emma Smith and John and Christian Whitmer.

64. We found that the names of the eleven witnesses were, however, subscribed in the handwriting of Oliver Cowdery.

65. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. W. replied, “Each signed his own name.”

66. “Then where are the original signatures?”

67. D. W. “I don’t know, I suppose Oliver copied them, but this I know is an exact copy.”

68. Some one suggested that he, being the last one left of the 11 witnesses, ought to certify to this copy. Lawyer D. Whitmer (Jacob’s son) suggested that he had better reflect about it first and be very cautious.

69. ¶ J. F. S. Suggested that perhaps there were *two copies* of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowledge, there never was but the one copy. Herein of course he is evidently uninformed. . . .

70. Upon inquiry, Mr. Whitmer informed us that Oliver Cowdery had told him all about his visiting the Church at Council Bluffs and of his having been rebaptized.

71. He said, “Oliver died the happiest man I ever saw, after shaking hands with the family and kissing his wife and daughter, he said, “Now I lay me down for the last time, I am going to my Savior,” and died immediately, with a smile on his face.

PART 29

AN INTERVIEW *with David Whitmer, by a reporter of the* ***Kansas City Journal****, Richmond, Missouri, and printed in the same on June 5, 1881. Shortly after its publication, David Whitmer wrote again to the Editor of the* ***Journal****, giving “a few corrections” to the report, which were also printed in the* ***Journal****. Rather than present both the report and corrections, in this publication the corrections have been integrated into the report in braces {}. (****David Whitmer Interviews****, p. 58–65;* ***Kansas City Journal****, June 5, 1881;* ***Millennial Star****, July 4, 11, 1881, No. 27, 28, p. 421–423, Vol. 43, p. 437–438)*

1. ¶ David Whitmer, the only living witness, has resided since 1838 in Richmond, Ray County, Mo., and the *Journal* dispatched a reporter to Richmond, to interview the “last of the eleven”.

2. ¶ The reporter called at the residence of Mr. Whitmer and found the patriarch resting in an invalid’s chair looking very pale and feeble, he having just recovered from a long and very severe illness.

3. In person, he is about medium height, of massive frame, though not at all corpulent, his shoulders slightly bent as with the weight of years.

4. His manly, benevolent face was closely shaven, his hair snow white, and his whole appearance denoted one of nature’s noblemen. The education acquired during his boyhood days and his long life devoted to study and thought, have stored his mind with a vast fund of information.

5. ¶ After introducing himself, the reporter opened the conversation as follows:

6. ¶ “Mr. Whitmer, knowing that you are the only living witness

to the translation of the Book of Mormon and also that you were a resident of Jackson County during the Mormon troubles in 1833, I have been sent to you by the *Journal* to get from your lips the true statement of facts in regard to these matters.

7. For nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

8. ¶ "Young man, you are right. I am the only living witness to the Book of Mormon, but I have been imposed upon and misrepresented so many times by persons claiming to be honorable newspaper men, that I feel a delicacy in allowing my name to come before the public in newspaper print again."

9. ¶ "I am sorry to hear that, but I promise you that we shall only give your statement as you make it, and will not misrepresent you in any manner."

10. ¶ After a few other remarks of the same tenor the reporter at last induced the patriarch to furnish the desired facts, which he did in the following language: . . .

11. ¶ "I was born near Harrisburg, Pa., January 7, 1805, but when only four years of age my parents removed to the state of New York, settling at a point midway between the northern extremities of Lakes Cayuga and Seneca, two miles from Waterloo, seven miles from Geneva, and twenty-seven miles from Palmyra, where I lived until the year 1831.

12. In the year 1830 I was married to Miss Julia A. Jolly who is still living. The fruit of our union was a son, David J. Whitmer, now aged 48, and a daughter, now Mrs. Julia Schweich, now aged 46, both of whom are now living with me.

13. I first heard of what is now termed Mormonism in the year 1828. I made a business trip to Palmyra, New York, and while there stopped with one Oliver Cowdery.

14. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith Jr., a young man of that neighborhood.

15. Cowdery and I, as well as others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood.

16. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter.

17. I had conversations with several young men who said that Joseph Smith had certainly golden plates, and that before he attained them he had promised to share with them, but had not done so, and they were very much incensed with him.

18. Said I, 'How do you know

that Joe Smith has the plates?' They replied: 'We saw the {place} in the hill {from which the plates were taken,} just as he described it to us before he obtained them.'

19. These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country.

20. I had never seen any of the Smith family up to that time, and I began to inquire of the people in regard to them, and learned that one night during the year 1827, Joseph Smith, Jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found and pointed out the spot to him, and that shortly after ward he went to that place and found the plates which were still in his possession.

21. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months Cowdery told me he was going to Harmony, Pa. — whither Joseph Smith had gone with the plates on account of persecutions of his neighbors — and see him about the matter.

22. He did go, and on his way stopped at my father's house and told me that as soon as he found out anything either truth or untruth he would let me know.

23. After he got there he became acquainted with Joseph Smith, and shortly after, wrote to me telling me that he was convinced that Smith had the records and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates."

24. He went on, "Joseph translated from the plates and he wrote it down. Shortly after this Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating gave a complete history of these people.

25. When Cowdery wrote me these things and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters.

26. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania and bring him and Joseph to my father's house, giving as a reason therefore that they had received a commandment from God to that effect.

27. I went down to Harmony, and found everything just as {Cowdery} had written me.

28. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day

after, {he (Smith)} commenced upon the translation of the remainder of the plates.

29. I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris were present {at the place and saw how how the translation was conducted.}

30. The translation was by Smith and the manner as follows: "He had {one} small stone of a chocolate color, nearly egg shaped and perfectly smooth, but not transparent, called {a [seer] stone}, which {was} given him with the plates.

31. {The "interpreters" were as I underst[an]d taken from Smith and were not used by him after losing the first 116 pages as stated.

32. It is my understanding that the stone referred to was furnished him when he commenced translating again after losing the 116 pages.}

31. He did not use the plates in the translation, but {in translating he put the stone in his hat and putting his face in his hat so as to exclude the light and that then the light and characters appeared in the hat together with the interpretation which he uttered and was written by the scribe} who wrote it down exactly as it fell from his lips.

32. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight, to be replaced by another line.

33. The translation at my father's occupied about one month, that is from June 1st to July 1st, 1829."

34. ¶ "Were the plates under the immediate control of Smith all the time?"

35. ¶ "No, they were not. I will explain how that was. When Joseph first received the plates he translated 116 pages of the book of 'Lehi,' with Martin Harris as scribe.

36. When this had been completed they rested for a time, and Harris wanted to take the manuscript home with him to show to his family and friends. To this Joseph demurred, but finally asked the Lord if Harris might be allowed to take it.

37. The answer was 'No.' Harris teased Joseph for a long time and finally persuaded him to ask the Lord a second time, pledging himself to be responsible for its safe keeping.

38. To this second inquiry the Lord told Joseph, Harris might take the manuscript, which he did, showing it to a great many people, but through some carelessness allowed it to be stolen from him.

39. This incurred the Lord's displeasure, and he sent an angel to Joseph demanding the plates, and until Joseph had thoroughly repented of his transgressions would not allow him to have the use of them again.

40. When Joseph was again allowed to resume the translation, the plates were taken care of by a messenger of God, and when Joseph wanted to see the plates, this messenger was always at hand.

41. The 116 pages of the book of 'Lehi,' which were stolen were never recovered, nor would the Lord permit Joseph to make a second translation of it.

42. ¶ A few months after the translation was completed, that is in the spring of 1830, Joseph had the book published, and this (showing a well worn volume) is a copy of the first edition which I have had in my possession ever since it was printed."

43. ¶ "When did you see the plates?"

44. ¶ "It was in the latter part of June, 1829. Joseph, Oliver Cowdery and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the book of Ether and many others.

45. They were shown to us in this way. Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun.

46. In the midst of this light, but a few feet from us, appeared a table upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord declaiming that the records of the plates of the Book of Mormon were translated by the gift and the power of God."

47. ¶ "Who else saw the plates at this time?"

48. ¶ "No one. Martin Harris, the other witness, saw them the same day and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, Sr., Peter Whitmer, Jr., Hyrum Smith, John Whitmer and Samuel H. Smith saw them next day."

49. ¶ "Did you see the angel?"

50. ¶ "Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

51. ¶ "Can you describe the plates?"

52. ¶ "They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance.

53. Smith made facsimiles of some of the plates, and sent them by Martin Harris to Professors An[th]on and Mitchell, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them."

54. ¶ "Did Joseph Smith ever relate to you the circumstances of his finding the Plates?"

55. ¶ "Yes; he told me that he

first found the plates in the early spring of 1828; that during the fall of 1827 he had a vision, an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients 'Cumorah,' situated in the township of Manchester, Ontario County, N. Y.

56. The angel pointed out the exact spot, and some time after he went and found the records or plates deposited in a stone box in the hill, just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit."

57. ¶ "When was the Church first established?"

58. ¶ "We had preaching during the time the book {of Mormon} was being {printed,"} but our church was not regularly organized until after the book was printed in the winter of 1829–30.

59. The first organization was in Seneca County, New York, under the name of "The Church of Christ." The first elders were Joseph Smith, Oliver Cowdery, Martin Harris, Hyrum Smith, John Whitmer, Peter Whitmer, and myself.

60. On the 6th of April, 1830, the Church was called together and the elders acknowledged according to the laws of New York.

61. Our instructions from the Lord were to teach nothing except the old and new testaments and the Book of Mormon. From that time the Church spread abroad and multiplied very rapidly.

62. In the Summer of 1830, {Oliver Cowdery,} Parley Pratt, Peter Whitmer and S. Peterson went to Kirtland, Ohio, and established a branch of the Church, which also grew very fast, and soon after a fine temple was erected, which is still standing.

63. During the Winter of 1830 the same parties went to Independence, Mo., and established a church and purchased very large tracts of land in all parts of Jackson County, as well as a large amount of property in the town of Independence, including the site for the temple.

64. The reason of the emigration to Jackson County was that Smith had received a revelation from God designating Independence as the place of the gathering of the Saints together, in the latter days.

65. Joseph Smith and Elder Sidney Rigdon, of the Kirtland Church, established the Church in Jackson County, but soon after returned to Ohio. The temple has never been built at Independence, but the site still remains vacant, and the title deeds are held by the Church, and I have no doubt but that at some future day it will be built."

PART 30

THE TESTIMONY *of David Whitmer, as related in an interview with William H. Kelly and G. A. Blakeslee, at Richmond, Missouri, on January 15, 1882. (**David Whitmer Interviews**, p. 84–88; **The Saints' Herald**, 29, March 1, 1882)*

1. ¶ Early in the morning, Thursday the 15th, we left Lexington in the stage coach, crossed the Missouri River, and was landed at the railroad depot, a mile or more from the city.

2. It was between this station and the river that the mail coach was robbed by highwaymen last summer; and it is a most favorable place for such work, there being thick brush and woods all around. We would not have been surprised to see some ugly hand poked out of the thick brush after us, as the coach moved along.

3. We were soon on the way to Richmond, Ray County, to visit David Whitmer, one of the witnesses. Arrived about 8:30 a.m., and breakfasted at the hotel.

4. Here we met David Whitmer, Junior, eldest son of David Whitmer, Senior. He looks to be about forty-five years of age. Is kind hearted and is a firm believer in the Book of Mormon and in the testimony borne by his father concerning it.

5. After breakfast we called on David Whitmer, Senior, meeting him just outside of his residence, and introducing ourselves. He invited us into the house and directed us into a small room, presumably, his own resting and sleeping apartment.

6. John Whitmer, son of John Whitmer, deceased, and two or three more gentlemen, whose names are not remembered, were present. The women folks were house cleaning. (Just our luck).

7. Elder Whitmer remarked that he did not feel much like talking as he had not been feeling well for some time. He appeared feeble. He is now upwards of seventy-six years of age, having been born January 7th, 1805.

8. He is of medium height, and rather of a slender build; but this appearance may be on account of age and recent illness. He has darkish brown eyes, and his hair is white and thin. Has a good head and honest face.

9. He talks with ease and seemed at home with every subject suggested; and without an effort, seemingly, went on to amplify upon it, so that we had nothing to do but question, suggest and listen.

10. His intellect is far more vigorous and retentive than we expected to find. He is careful in his speech, for he studies to express himself in such a way as not to be misunderstood; and it

hurts him to be misrepresented.

11. A reporter called to see him some time ago, asked a few questions and went off and published that he had denied his testimony concerning the truth of the Book of Mormon.

12. This hurt him so, that he is very careful, now, to have some known friends present when strangers call to see him. This accounts for the presence of others when we were there.

13. Speaking of Joseph Smith, the Seer, he said, and this is very nearly his wording: "It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites.

14. Some people think if they can only make it appear that Joseph's life and character were not perfect, and that he had human weaknesses, that it would prove that he was not a prophet; yet the same persons will believe that Moses who killed the Egyptian, and David, who had Uriah killed, and who took a multitude of wives, and Solomon who was a polygamist and idolator; and Peter, who lied and cursed, &c., were all prophets and should be honored and respected.

15. What the individual life of Joseph Smith was after he translated the Book of Mormon, has nothing to do with the question as to whether he was, or was not inspired to bring that book forth."

16. ¶ "Do you know anything against his character?"

17. ¶ "I know nothing against him. I have heard some things; these I know nothing about. I have nothing to say about the character of any one, only as I know. It is not my mission to talk about the character of any. My mission is to testify concerning the truth of the coming forth of the work of God."

18. ¶ "What kind of man was he when you knew him personally?"

19. ¶ "He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He *had* to trust in God. He could not translate unless he was humble and possessed the right feelings towards every one.

20. To illustrate, so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done.

21. Oliver and I went upstairs, and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable.

22. He went downstairs, out into the orchard and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came up stairs where we were and the translation went on all right. He could do nothing save he was humble and faithful."

23. ¶ His statement concerning the vision they had of the plates and the angel was as follows:

24. "I was plowing in the field one morning, and Joseph and Oliver came along with a revelation stating that I was to be one of the witnesses to the Book of Mormon.

25. I got over the fence and we went out into the woods, near by, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed.

26. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us.

27. He was dressed in white, and spoke and called me by name and said, 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say.

28. A table was set before us and on it the records were placed. The Records of the Nephites, from which the Book of Mormon was translated, the brass plates, the Ball of Directors, the sword of Laban and other plates.

29. While we were viewing them the voice of God spoke out of heaven saying that the Book was true and the translation correct."

30. ¶ We then asked him, "Do you remember the peculiar sensation experienced upon that occasion?" He answered very slowly and definitely.

31. ¶ "Yes; I remember it very distinctly; and I never think of it, from that day to this but what that same spirit is present with me."

32. ¶ "How did you know it was the voice of God?"

33. ¶ "We know it was the voice of God. I knew it was the voice of God just as well as I knew anything."

34. ¶ This narration was delivered in a mild, but fervent voice; and as he spoke and bore witness, and we listened, the Spirit of God rested in great power upon us like a flame of Glory, or burning coal from the altar of God.

35. It enveloped our beings and glowed in our hearts while tears of gratitude and joy flowed down our cheeks.

36. Brother Blakeslee who sat opposite, but near by and facing me, was so moved by this divine touch — silent and heavenly power — that he could not refrain from weeping.

37. Despite our power of resistance, for a moment we sat speechless, uttered not a word, but with a look exchanged thoughts and read the moving of each other's heart. We were satisfied, established, confirmed.

38. The Spirit of God that had been with me and inspired my soul while defending that Record, and the divinely appointed mission of the Seer, for lo! these many

years, while standing and testifying before multitudes, large and small, now appeared and lit up my being as with a flame, as I listened to the voice of a *chief witness* testify of what he had seen, and heard, and felt, in relation to the coming forth of this Latter Day Work. The worthy sage testified truthfully, for God bore witness.

39. ¶ Whatever other men may think of David Whitmer, it is our belief that he is a man of God; and that he is performing his part in this great Latter Day Work, faithfully and acceptably to his heavenly Father.

40. He is respected and honored of his neighbors, and loved and admired by his relatives, of which there is a large circle there, and all in the faith.

41. Who shall say that this man of candor, now standing upon the verge of the grave, has borne a false witness.

PART 31

An Interview *with David Whitmer, by James Hart, at Richmond Missouri, on August 21, 1883. Hart reported this interview at the time it took place and from this he created a fleshed out version which was published two weeks later in the* ***Deseret News*** *on September 4, 1883.* ***(David Whitmer Interviews*** *p. 97)*

1. Editor *Deseret News:*

¶ Having some business in Richmond, Ray County, I took occasion to call on Mr. David Whitmer, who was suffering considerably from the intense heat, but I had, notwithstanding, a long and pleasant conversation with him and his son, David Whitmer, Jr.

2. After mutual introductions, I remarked that although I had no doubt of the truth of his published statement and testimony in the Book of Mormon, I should be pleased to hear the testimony from his own lips.

3. He said: "Persons may attempt to describe the presentation of the plates as shown to himself and other witnesses, but there was a glory attending it that no one could describe, no human tongue could tell the glorious scenes that were presented to them.

4. Joseph Smith was there and Oliver Cowdery and himself — Martin Harris did not come as expected, but they were shown to him a short time after."

5. "Did the personage or angel who showed you the plates tell you his name?"

6. "No, he did not. The idea has obtained ground that it was Moroni, the last of the Nephite Prophets. It may have been Moroni or it may have been one of the three Nephite Apostles who were promised that they should not taste of death. It is not important who he was, but I know he was a messenger from God.

7. I have been visited by thousands of people, he remarked, believers and unbelievers, amongst them a Governor of this State, gentlemen and ladies of all degrees and from many nations, sometimes 15 or 20 in a day, all wanting to know if these things are true.

8. I have been surrounded by hostile mobs, on one occasion numbering four or five hundred demanding I should deny what is published over my name in the Book of Mormon; but the testimony I gave to that mob made them fear and tremble, and I escaped from them.

9. One gentleman, a doctor, an unbeliever, told me afterwards that the bold and fearless testimony borne on that occasion and the fear that seemed to take hold of the mob had made him a believer in the Book of Mormon."

10. Mr. Whitmer said further: "I heard the voice of the angel, and saw the engravings on the plates, and the plates just as stated in the Book of Mormon. And we were commanded to bear record of these things and that the book was translated by the gift and power of God.

11. You see that small table by the wall," he remarked. "Yes," I replied. "Well, there was a table about that size, and the heavenly messenger brought the several plates and laid them on the table before our eyes,and we saw them, and bore testimony of them, and our testimony is true.

12. And if these things are not true then there is no truth, and if there is no truth there is no God, and if there is no God there is no existence. But I know there is a God, for I have heard His voice and witnessed the manifestation of his power."

13. He said, moreover, that when they were first commanded to testify of these things they demurred and told the Lord the people would not believe them, for the book concerning which they were to bear record told of a people who were educated and refined, dwelling in large cities;

14. Whereas all that was then known of the early inhabitants of this country was the filthy, lazy, degraded and ignorant savages that were roaming over the land."

15. The Lord told us, in reply that he would make it known to the people that the early inhabitants of this land had been just such a people as they were described in the book, and he would lead them to discover the ruins of the great cities, and they should have abundant evidence of the truth of that

which is written in the book, all of which," said Mr. Whitmer, "has been fulfilled to the very letter."

16. ¶ Mr. David Whitmer, Junior, spoke of the strange and wonderful preservation of the written copy of the book which Oliver Cowdery left in his father's charge, and the hieroglyphics which Martin Harris took to Professor Anthon, of New York.

17. In the cyclone that devastated the town of Richmond a few years ago, the court-house and many other buildings were swept entirely away. Some books belonging to the court-house were carried over 40 miles, and the Whitmer house was all destroyed, except the small room in which the said documents were kept, in which not a window was broken.

18. A few minutes after the catastrophe he met an unbelieving scoffer in the street who said, "Well, Dave, how about those records?" "And I told him they were all right, although I had not then had an opportunity to look after them.

19. My father was hurt by the flying timber, for the house on the west side of the road was blown through ours, and thirty-two persons were killed and many badly wounded, but when matters had subsided a little and we examined the room and the box where the manuscript was kept we found it to our satisfaction as we had left it, and as it is now, in a good state of preservation."

PART 32

A Proclamation *of David Whitmer, reaffirming his testimony of the Book of Mormon, as published by himself at Richmond, Missouri, on April 1, 1887.* ***(An Address to all Believers in Christ** 8, 10–12)*

1. ¶ It is recorded in the American Cyclopædia and the Encyclopædia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book.

2. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof.

3. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony.

4. They both died reaffirming the truth of the divine authenticity of the Book of Mormon.

5. I was present at the death bed of Oliver Cowdery, and his last words were, *"Brother David, be true to your testimony to the Book of Mormon."*

6. He died here in Richmond, Mo., on March 3rd, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.

7. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding, that the Book is true. . . . . .

8. ¶ Besides other false statements that are in the two encyclopedias above mentioned is the old story of the Spaulding manuscript.

9. That is, that one Solomon Spaulding who died in Amity, Penn., in 1816, had written a romance, the scene of which was among the ancient Indians who lived in this country.

10. That Spaulding died before he published his romance, and that Sidney Rigdon got hold of the manuscript in a printing office and copied it; that subsequently the manuscript was returned to Solomon Spaulding;

11. That thirteen years after the death of Spaulding, in 1829, Rigdon became associated with Joseph Smith, who read the Spaulding manuscript from behind a blanket to Oliver Cowdery, his amanuensis, who wrote it down.

12. Hence the origin of the Book of Mormon. This is what is claimed by the enemies of the book: Satan had to concoct some plan to account for the origin of that book.

13. I will say that all who desire to investigate the Spaulding manuscript story will not be obliged to go very far before they will see the entire falsity of that claim.

14. I testify to the world that I am an eye-witness to the translation of the greater part of the Book of Mormon. Part of it was translated in my father's house in Fayette, Seneca County, N.Y. Farther on I give a description of the manner in which the book was translated.

15. ¶ When the Spaulding story was made known to believers in the book, they called for the Spaulding manuscript, but it could not be found; but recently, thanks to the Lord, the original manuscript has been found and identified.

16. It has been placed in the library of Oberlin college, Oberlin, Ohio, for public inspection. All who have doubts about it being the original Spaulding manuscript, can satisfy themselves by visiting Oberlin and examining the proofs.

17. The manuscript is in the hands of those who are not believers in the Book of Mormon. They have kindly allowed the believers in the book to publish a copy of the manuscript, with the proofs

that it is the manuscript of Solomon Spaulding.

18. There is no similarity whatever between it and the Book of Mormon. Anyone who investigates this question will see that the Spaulding manuscript story is a fabrication concocted by the enemies of the Book of Mormon, in order to account for the origin of that book.

19. Neither Joseph Smith, Oliver Cowdery, Martin Harris or myself ever met Sidney Rigdon until after the Book of Mormon was in print.

20. I know this of my own personal knowledge, being with Joseph Smith, in Seneca County, N.Y., in the winter of 1830, when Sidney Rigdon and Edward Partridge came from Kirtland, Ohio, to see Joseph Smith, and where Rigdon and Partridge saw Joseph Smith for the first time in their lives.

21. ¶ The Spaulding manuscript story is a myth; there being no direct testimony on record in regard to Rigdon's connection with the manuscript of Solomon Spaulding.

22. ¶ I have in my possession the original manuscript of the Book of Mormon, in the handwriting of Oliver Cowdery and others,

23. Also the original paper containing some of the characters transcribed from one of the golden plates, which paper Martin Harris took to Professor Anthon, of New York, for him to read "*the words of a book that is sealed*:"

24. But the learned professor, although a great linguist could not read the language of the Nephites.

25. There is some evidence in the American Cyclopædia favorable to the Book of Mormon that I will speak of. It is as follows:

26. ¶ "Martin Harris called upon Prof. Anthon, of New York, with a transcript on paper which Smith had given him of the characters on one of the golden plates.

27. "'This paper,' Prof. Anthon said, in a letter dated New York, Feb. 17, 1834, 'was in fact a singular scroll.

28. 'It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets.

29. 'Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns,' etc.

30. The "*learned*" could not read it, and the book was delivered to him that is not learned.

31. I will quote two verses from the twenty-ninth chapter of Isaiah, which is the prophecy regarding this matter.

32. ¶ *"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed:*

33. *"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."* (Verses 11 and 12.)

34. ¶ No man could read it, but God gave to an unlearned boy the gift to translate it.

35. ¶ I will now give you a description of the manner in which the Book of Mormon was translated.

36. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine.

37. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English.

38. Brother Joseph would read off the English to Oliver Cowdery, who was his principle scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear.

39. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.

40. ¶ The characters I speak of are the engravings on the golden plates from which the book was translated.

41. They were engraved thereon by the hand of a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ.

42. Mormon's son, Moroni, after witnessing the destruction of his brethren, the Nephites, who were a white race — they being destroyed by the Lamanites (Indians)—deposited the golden plates in the ground, according to a commandment of God.

43. An angel of the Lord directed Brother Joseph to them. The language of the Nephites is called the reformed Egyptian Language. . . . . .

44. ¶ At times when Brother Joseph would attempt to translate, he would look into the hat in which the stone was placed, he found he was spiritually blind and could not translate.

45. He told us that his mind dwelt too much on earthly things, and various causes would make him incapable of proceeding with the translation.

46. When in this condition he would go out and pray, and when he became sufficiently humble before God, he could then proceed with the translation.

47. Now we see how very strict the Lord is; and how he requires the heart of man to be just right in His sight, before he can receive revelation from him.

PART 33

The title page *of the Book of Mormon, together with the testimony of the Three and Eight Witnesses, as published by David Whitmer on April 1, 1887 — also David Whitmer's admonition and persuasive arguments in establishing the divine authenticity of the Book of Mormon. (**An Address to All Believers in Christ** p. 12–15)*

1. ¶ I will give you the preface to the Book of Mormon, written by Moroni, and translated in the same manner as the Book was translated.

Preface

An Account Written by
The Hand of Mormon
Upon Plates
Taken from the Plates of Nephi

2. ¶ "Wherefore, it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites; who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the Spirit of prophesy and of revelation.

3. "Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile, the interpretation thereof by the gift of God.

4. ¶ "An abridgement taken from the Book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven:

5. "Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever;

6. "And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

7. "And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ." "Moroni."

ALSO
The Testimony of the Three Witnesses

8. ¶ Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower, of which hath been spoken;

9. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true.

10. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man.

11. And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon;

12. And we know that it is by the grace of God the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes:

13. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. —

14. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with him eternally in the heavens.

15. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Oliver Cowdery
David Whitmer
Martin Harris

AND ALSO
The Testimony of Eight Witnesses

16. ¶ "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold;

17. "And as many of the leaves as the said Smith hath translated, we did handle with our hands;

18. And we also saw the engravings thereon, all of which has the appearance of ancient work, and curious workmanship.

19. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and known of a surety, that the said Smith has got the plates of which we have spoken.

20. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

Christian Whitmer
Jacob Whitmer
Peter Whitmer, Jr.
John Whitmer

Hiram Page
Joseph Smith, Sr.
Hyrum Smith
Samuel H. Smith

21. ¶ Dear Reader: — I want to ask you this question, if you are an unbeliever in the Book of Mormon, and I hope you will study over it prayerfully.

22. The testimony of seven men, Matthew, Mark, Luke, John, Paul, Peter and Jude, comes down to us eighteen hundred years old; you accept their testimony as true.

23. To-day we have the testimony of eleven witnesses who have lived in our generation one of which (myself) is still living — these eleven men having lived honorable and upright lives — but you reject their testimony and accept the testimony of the seven men who have been dead eighteen hundred years.

24. ¶ If you will not grant a possibility of the Book of Mormon being true, and sit in judgment and hastily condemn it after reading what I have written, you can surely see for yourself that your heart is full of prejudice.

25. Remember that prejudice is not of God. It is the spirit that hastily condemned and stoned the prophets of God in all ages past. So beware, and look well to your own heart, that Satan does not blind your understanding to the truth.

26. If you are open to investigation and conviction, I pray you to read the Book of Mormon with a prayerful heart.

27. All persons who are spiritual, having a fair understanding of the scriptures, how they can read that Book and reject it, is very strange indeed. The book carries conviction with it.

28. The wise men of this world could never write a book like it. Any one without prejudice, who is honestly seeking for truth, can see the finger of God in that book.

29. It makes plain the doctrines which are so obscure in the New Testament, and over which the religious world is divided.

30. For instance, the mode of baptism; the "signs" or spiritual gifts which Christ said in plain words should follow them that believe in Him.

31. All who are not blinded to the understanding of the New Testament scriptures, will admit that the spiritual gifts should be with the believers in Christ to-day; that the reason why the spiritual gifts are not following the believers to-day, is because they have not that strong and living faith that the ancient church had — down to about 200 years after the death of the Apostles:

32. The Book of Mromon explains this matter in full. Likewise many other questions of vital importance in the doctrine of Christ, which the Christian world has been contending and disputing about for ages, this Book comes forth from God to explain them.

33. ¶ As we know, Christ and the apostle[s] have taught that man must worship God *in His appointed way*; that is, that they must be right as to the true points of Christ's doctrine:

34. But because a man is right on the doctrine of Christ, having been rightly adopted into the Church of Christ, this alone will not entitle him to the highest glory hereafter.

35. We are taught that we must endure faithful unto the end, and bring forth fruit.

36. Coming into the fold of Christ is simply the birth into the church; we are then babes, and from a babe we must grow in charity, grace and knowledge, on toward the full stature of the perfect man in Christ;

37. And to grow, we must walk in the Spirit, having the fruits of the Spirit, which is "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*"

38. Then we are Christ's, and "*have crucified the flesh with the affections and lusts.*" (Gal. 5:22–24).

39. This is the subject that is nearest my heart. The Spirit of Christ in man. I could write volumes on this subject, but why should I, when God's Holy Word is so full upon this matter.

40. Those who cannot understand from the Word of God regarding the boundless love and Spirit of Christ, which Spirit must be in man or he is not Christ's, they could not comprehend it from my writing, however eloquent I might be.

41. It is a gift which God alone gives to man, when man complies with certain conditions of heart as laid down in God's Word.

PART 34

THE TESTIMONY *of David Whitmer, as given on his deathbed, wherein he reafirms the authenticity of the Book of Mormon; also a Vision of Christ on His Throne, given to David Whitmer, as reported by the* ***Richmond Conservator****, on January 26, 1888 (****David Whitmer Interviews*** *p. 225–227;* ***Richmond Conservator****, January 26, 1888, Richmond, Missouri)*

1. The Last Witness to the Divine Authenticity of the Book of Mormon Dies at His Home in This City — A Sketch of His Life.

2. ¶ David Whitmer, one of our oldest and best known citizens, died at his home in Richmond, Wednesday evening at 6 o'clock, surrounded by his entire family and a few of his most intimate friends.

3. He was born near Harrisburg, Penn., on the 7th day of January, 1805, and moved with his parents when only a youth to Ontario county, New York, where he received a limited education.

4. At the age of twenty-six years and on the 9th day of January, 1831, he was married to Julia Ann Jolly, in Fayette county, New York.

5. In 1832 he moved to Kirtland, Ohio, from there he moved to Jackson county, Missouri, in 1834, and in the year 1837 he moved to Far West, Caldwell county, Missouri, where he only remained a short time, moving in 1838 to Richmond, where he has since lived [as] an honored and respected citizen.

6. ¶ For many years he was engaged in the livery business, but for the past ten years he has lived a retired and quiet life, turning the business over entirely to his son, David J., and his grandson Geo[rge] W. Schweich.

7. ¶ Before moving to Missouri he was for many years an elder in the Church of Christ, to which he had attached himself when quite young. . . . .

8. ¶ He was one of the three special witnesses who claimed to have been present when the angel of the Lord at high noon, appeared to the Prophet Joseph Smith, with the golden plates upon which were inscribed the characters from which by divine aid the Prophet Joseph translated the "Book of Mormon,"

9. The original manuscript of which was in the possession of Mr. Whitmer at the time of his death, he being the last witness to its divinity, accepting its teachings and holding it with the same sacredness with which he did the teachings of the Bible, claiming that it was a supplement to the Bible.

His Last Word

10. ¶ On Sunday evening before his death he called the family and his attending physician, Dr. George W. Buchanan, to his bedside, and said, "Doctor do you consider that I am in my right mind?"

11. To which the Doctor replied, "Yes, you are in your right mind, I have just had a conversation with you."

12. He then addressed himself to all present and said: "I want to give my dying testimony. You must be faithful in Christ.

13. I want to say to you all that the Bible and the record of the Nephites, (The Book of Mormon) are true, so you can say that you have heard me bear my testimony on my death bed.

14. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, world[s] without end. Amen."

15. ¶ On Monday morning he again called those present to his bedside, and told them that he had seen another vision which reconfirmed the divinity of the "Book of Mormon," and said that he had seen Christ in the fullness of his glory and majesty, sitting upon his great white throne in heaven waiting to receive his children. . . . . .

16. ¶ He leaves, of his immediate family, his wife and two children, David J. Whitmer and Mrs. Julia Schweich, also two grandchildren, Geo[rge] W. Schweich and Mrs. Jas. R. B. Vancleave, of Chicago, all of whom were at his bedside during his last hours, and witnessed his peaceful and quiet death, having the full assurance from his own lips that the way was all clear.

17. ¶ The funeral services will be held at the family residence tomorrow (Friday) morning at 10:30 o'clock, burial in new city cemetery immediately after funeral services.

PART 35

SUNDRY EVENTS *in the life of David Whitmer, including an account of the visitation of an Angel, who appeared to the Prophet Joseph Smith, Oliver Cowdery and David Whitmer, revealing unto them the gold plates and other articles relating to the Book of Mormon—Also David Whitmer's deathbed testimonial, as reported by the* ***Richmond Democrat****, on January 26, 1888. (****David Whitmer Interviews*** *p. 227–231;* ***Richmond Democrat****, January 1888, Richmond, Missouri; see also the* ***Richmond Democrat****, January 26, 1888)*

1. ¶ For many days past our aged fellow citizen, David Whitmer, lingered on the very brink of the grave waiting for the summons, but it did not come until yesterday evening, at 5

o'clock, when his spirit winged its way into the infinite.

2. ¶ David Whitmer was born in Harrisburg, Pennsylvania, January 7th, 1805, consequently was in his 83d year.

3. He possessed a remarkably robust constitution which, added to his habit of activity and temperate living, prolonged his life beyond four score.

4. He lived in Richmond about half a century, and we can say that no man ever lived here, who had among our people, more friends and fewer enemies.

5. Honest, conscientious, and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end.

6. ¶ When a youth he moved to Ontario county, New York. He was married to Julia Ann Jolly, on January 9th, 1831, in Seneca county, New York. In 1832 he moved from that place to Kirtland, Ohio.

7. In 1834 he came to Jackson county, Missouri, and in 1837 moved to Far West, Caldwell county, Missouri, and from there to Richmond in 1838 where he resided to the day of his death.

8. He leaves a wife and two children, two grand children, and several great grand children.

9. ¶ It is well known that he was a firm believer in the Bible, in the divinity of Christ and in the authenticity and divine character of the record of the Nephites, better known as the Book of Mormon.

10. ¶ He was the last to go of the three witnesses to "the divine authenticity of the record of the Nephites," and as the history of this Book of Mormon is not much known, we think this a fitting occasion to repeat what Mr. Whitmer has often said on the subject, taken in part from an article written by Joe Johnson of the *Plattsburg Democrat.*

11. ¶ When he was twenty-four years of age and working on his father's farm near Palmyra, New York, then all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated,

12. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result.

13. A few days later he received a letter from Cowdery, urging him to join him, which he did, being received by the "prophet" with open arms.

14. After remaining long enough to satisfy himself of the divine inspiration of Smith, the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

15. ¶ Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on a hill across the road for the purpose of witnessing a manifestation that should qualify he and Cowdery to bear witness to the divine authenticity of the Book of Mormon, Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

16. ¶ Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone round about them far brighter and more dazzling then the brilliancy of the noon-day sun, seemingly enveloping the wood for a considerable distance.

17. A spirit of elevation seized him as a joy indescribable and a strange influence stole over him which so entranced him that he felt that he was chained to the spot.

18. A moment later a divine personage clothed in white raiment appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the "Urim and Thummim" and the "sword of Laban."

19. All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world.

20. These plates were engraved with characters termed in the Book of Mormon "reformed Egyptian," characters unknown to the linguists of the present day, which is claimed as a fulfillment of the prophecy of Isaiah:

21. ¶ And the word of the Lord has become unto them as the leaves of a book which are sealed, and which is delivered unto him that is learned, saying: "Read this, I pray thee, and he sayeth, I cannot, for it is sealed." etc.

22. ¶ A slip of paper containing a fac simile of these characters, traced by Joseph Smith, was submitted to the celebrated Professor Anthon and others and all confessed their inability to translate them, recognizing in them characteristics of several ancient alphabets.

23. This slip is still in Mr. Whitmer's possession, and is cherished with the same sacred care that he bestows on the original manuscript of the Book of Mormon, which he also has.

24. ¶ While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beautified expression and his tones became strangely eloquent.

25. Although evidently no studied effort, the description was a magnificent piece of word paint-

ing and he carried his hearers with him to that lonely hill by the old farm and they stood there with him awed in the divine presence.

26. Skeptics may laugh and scoff if they will, but no man could listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true.

27. ¶ The result of this vision was a proclamation setting forth the facts enumerated. The "Urim and Thummim," mentioned in the account of the vision were a pair of transparent stone spectacles.

28. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses.

29. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and other take their place.

30. When one hundred and sixteen pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family, to the new faith.

31. They were placed at night in a bureau drawer and next morning were missing, having been stolen.

32. They were never found and never replaced, so that the book of Mormon to-day is short that number of pages of the original matter.

33. As a chastisement for this carelessness, the urim and thummim was taken from Smith.

34. But by humbling himself, he again found favor with the Lord, and was presented with a strange oval-shaped, chocolate colored stone, about the size of an egg but more flat, which it was promised should answer the same purpose.

35. With this stone all the present book was translated. The prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon.

36. This stone is the only relic of the prophet's work in existence which is not in possession of Mr. Whitmer.

37. It was confided to Oliver Cowdery and preserved by him until his death in 1852. After that event Phineas Young succeeded in getting it from Cowdery's widow and it is now among the sacred relics preserved at Salt Lake City.

38. ¶ He bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came, he sank peacefully to rest with a smile on his countenance, just as if he was being lulled to sleep by sweet music.

39. Just before the breath left the body, he opened his eyes which glistened with the brightness of early manhood.

40. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

41. ¶ On Sunday evening at 5:30, January 22d, 1888, Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony."

42. The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you."

43. ¶ He then addressed himself to all around his bedside in these words:

44. "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites, (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death bed.

45. All be faithful in Christ and your reward will be according to your works. God bless you all.

46. My trust is in Christ forever, worlds without end. Amen."

PART 36

A Poem *written by James H. Hart, inspired by his interview with David Whitmer at Richmond, Missouri, on August 21, 1883. (**David Whitmer Interviews** p. 100–106; **The Contributor**, October 5, 1883, Salt Lake City, Utah)*

– 1 –

I met an aged man the other day,
In Richmond, Missouri, in County Ray,
His step was feeble, but his eye was bright,
And in it beamed intelligence and light.

– 2 –

He once was chosen witness, with eleven,
Of ministrations from the courts of Heaven.
His fellow witnesses have passed away,
And he has now but little time to stay.

– 3 –

Three score and ten have bleached his aged head;
His Prophet friends lie numbered with the dead.

He, on Missouri's battle field, alone
Was left to grapple with the dread cyclone.

– 4 –
It took away his home, but left intact
The room and box with scripture records packed,
And finished up its sacrilegious raid,
Within the old churchyard, among the dead.

– 5 –
It ruthlessly destroyed the tombs, which care
Of sympathetic friends erected there;
And recklessly tore up the very ground
Where Oliver's remains might once be found.

– 6 –
Give me the quiet valleys of the west,
Of all our broad domain, in which to rest;
For there the righteous may escape the rod
Of the Eternal and Almighty God.

– 7 –
"Pray is it true," I asked, "that you have been
With heavenly messengers, and have seen
The records, called the plates of brass and gold,
Of which Moroni, in his book, has told?

– 8 –
"'Tis said you saw an angel from on high,
While other witnesses were standing by,
And that the messenger commanded you
To testify that this great work is true.

– 9 –
"Not questioning your statements that I've read,
Or what the other witnesses have said,
Yet I would like to know from you direct,
If we have read or heard these things correct."

– 10 –
He lifted up his voice, and thus replied:
My written statement I have ne'er denied;

I saw the messenger, and heard his voice,
And other things that made my heart rejoice.

– 11 –
"Joseph Smith and Oliver were there,
And what I saw and heard I do declare,
With words of soberness and sacred truth;
I've borne this testimony from my youth.

– 12 –
"I do not know the angel's rank or name,
Who on the great and glorious mission came;
I know that he was clothed with power and might,
And was surrounded with effulgent light.

– 13 –
"No tongue can tell the glory and the power
That was revealed to us in that blest hour.
The plates of brass and gold, with angel's care,
Were placed before us as we waited there.

– 14 –
"We saw the fine engravings on them, too,
And heard the voice declare the book was true.
And what we saw and heard was by the grace
Of Him who died to save the human race.

– 15 –
"We've done as they commanded us to do,
And testify the book of Mormon's true,
And was translated by the power given to
The Prophet Joseph by the God of Heaven.

– 16 –
Thousands of people have been here to see
The copy Oliver has left with me;
The characters, moreover, Martin took
Professor Anthon — words of sacred book.

– 17 –
"Some visit me who 'Mormonism' hate;
Some ranking low, and some of high estate.

I tell them all, as now I tell to you,
The Book of Mormon is of God, and true.

– 18 –

"In yonder little room I have, with care,
Preserved the copy and the words so rare
The very words from Nephi's sacred book,
That Martin to Professor Anthon took.

– 19 –

"If this be not truth, there is no truth,
And I have been mistaken from my youth.
If I'm mistaken, you may know from hence
That there's no God, no law, no life, no sense.

– 20 –

"I know there is a God — I've heard his voice,
And in his power and truth do still rejoice;
Though fools may ridicule and laugh to-day,
They yet shall know the truth of what I say.

– 21 –

"I've suffered persecution at the hands,
Of hireling preachers and their Christian bands;
I've braved their hatred, and have them withstood
While thirsting for the youthful Prophet's blood.

– 22 –

"They came, four hundred strong, with visage bold,
And said, 'Deny this story you have told,
And by our sacred honor we'll engage
To save you from the mob's infuriate rage.'

– 23 –

"A mighty power came on me, and I spake
In manner that did make the mobbers quake,
And trembling seized the surging crowd, and fear,
And evidenced to me that God was near."

– 24 –

Thus spake the aged witness of the way
The Lord commenced his work in this our day.

If men will not believe what God hath said
They'll not believe should one rise from the dead.

– 25 –

Here was a man who, in his youth, amazed
Had on a messenger from Heaven gazed,
Presenting plates of rich and varied size,
And filled his soul with wonder and surprise.

– 26 –

Not only he, but there were other ten,
All truthful, brave and honorable men,
With same integrity, have ever told
That they had seen the sacred plates of gold.

– 27 –

I asked a Gentile lawyer if he knew
The witnesses, and if he thought them true.
"Well, yes," he said, "I've known them from my youth,
And know them to be men of sterling truth."

– 28 –

"What David Whitmer says the people know,
May be regarded as precisely so.
He's not a man to shade the truth, or lie,
But one on whom you safely may rely.

– 29 –

"And Mr. Cowdery, I have known him too;
More truthful man than he I never knew.
And as lawyer he was shrewd and bright,
And always made an honorable fight."

– 30 –

"Think you that Joseph Smith could them deceive,
By forging plates, could make them all believe
That they had seen an angel of the Lord,
Or perjure them, and all, with one accord?"

– 31 –

"These men," said he, "were not that kind of stuff
Of clever swindlers the world has not enough,

To blind their eyes or swerve them from the truth,
And such has been their character from youth."

– 32 –
I asked a Gentile doctor, and was told
That David Whitmer's word was good as gold.
"His honesty is fairly crystallized —
His name will ever be immortalized.

– 33 –
"Although its all a mystery to me,
I know he's honest as a man can be;
I'd stake upon his word my very life,
And so would this my good and noble wife.

– 34 –
"I never go to hear these parsons preach,
They nothing know, can therefore nothing teach.
My wife can tell me more of the truth and God,
Than all the doctors in their grand synod."

– 35 –
I interview an aged lady there —
The doctor's guest, moreover, his *belle-mere.*
In youthful days, Miss Whitmer was her name,
And changed for Cowdery, of historic fame.

– 36 –
Nobility was stamped upon her face,
Like royal signet of her father's race;
And David's lineaments were plainly there,
But moulded, it would seem, with greater care.

– 37 –
She spoke of thrilling scenes of early life,
When she and Oliver were man and wife.
But he has passed the dark and mystic river,
By order of the Author and the Giver.

– 38 –
"I know," she said, "this work will never fail,
Though all the nations may its friend assail.

'Tis come, as I have heard the Prophet say,
To stand forever, though heavens pass away."

– 39 –
Such is the substance of an interview
That tends to show this mighty work is true;
And being true, 'tis folly to oppose
The unseen power by which the system grows.

– 40 –
Some States have spent upon it rage and fury,
Despoiled its people without judge or jury;
And forced them in the mountains vales to hide,
And trust in Him who doth His people guide.

– 41 –
'Twas not the province of poor, erring man,
To formulate this great and glorious plan,
Nor is it in the power of man to stay
Its onward progress, or block up its way.

JAMES H. HART

PART 37

A COMMANDMENT *given by the voice of the Lord to the Prophet Joseph Smith and Oliver Cowdery in the chamber of Father Whitmer at Fayette, Seneca County, New York, sometime in June 1829, wherein they were given authority to ordain Elders and confer the Gift of the Holy Ghost—as related by the Prophet Joseph Smith sometime after April 27, 1838.* ***(Times and Seasons*** *3:915;* ***History of the Church*** *1:60–61)*

1. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us,

2. Viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost.

3. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more

particularly to seek of the Lord what we now so earnestly desired;

4. And here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise — "Ask, and you shall receive; seek, and you shall find, knock and it shall be opened unto you"—

5. For we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time.

6. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other,

7. And have them decide by vote whether they were willing to accept us as spiritual teachers or not;

8. When also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them;

9. Afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them;

10. And then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

PART 38

SPIRITUAL MANIFESTATIONS *given to Solomon Chamberlain while in Palmyra, New York, probably in June or July 1829, as related by himself, on July 11, 1858. (**BYU Studies** Spring 1972 Vol. 12:315–317)*

1. ¶ About the time that Joseph Smith found the gold record, I began to feel that the time was drawing near, that the Lord would in some shape or other, bring forth his Church.

2. I made some inquiry thro[ugh] the country where I traveled if there was any strange work of God, such as had not been on the earth since the days of Christ.

3. I could hear of none, I was living about 20 miles east of where the gold record was found, on the Erie Canal.

4. I had occasion to go on a visit into upper Canada.

5. I took boat for Lockport, when the boat came to Palmyra, I felt as if some genii or good spirit told me to leave the boat; this was a few miles from where the record was found.

6. After leaving the boat, the spirit manifested to me, to travel a south course; I did so for about 3 miles,

7. I had not as yet heard of the gold Bible (so called) nor any of the Smith family. I was a stranger in that part of the Country, a town where I never before had set my foot, and knew no one in the town.

8. It was about sun down, and my guide directed me to put up for the night, which I did to [at] a farm house,

9. In the morning the people of the house asked me if I had heard of the Gold Bible. When they said, "Gold Bible", there was a power like electricity [that] went from the top of my head to the end of my toes.

10. This was the first time I ever heard of the gold Bible. I was now within half a mile of the Smith family where Joseph lived.

11. From the time I left the boat until now, I was wholly led by the Spirit or my Genii.

12. The women spoke considerable of the gold Bible that Joseph Smith had found. When she mentioned gold Bible, I felt a shock of the power of God go from head to foot.

13. I said to myself, "I shall soon find why I have been led in this singular manner."

14. I soon made my way across lots, to Father Smith's and found Hyrum walking the floor.

15. As I entered the door, I said, "Peace be to this house." He looked at me as one astonished, and said, "I hope it will be peace."

16. I then said, "Is there anyone here that believes in visions or revelations?" He said, "Yes, we are a visionary house."

17. I said, "Then I will give you one of my pamphlets," which was visionary, and of my own experience.

18. They then called the people together, which consisted of five or six men who were out at the door. Father Smith was one and some of the Whitmer's.

19. They then sat down and read my pamphlet. Hyrum read first, but was so affected he could not read it.

20. He then gave it to a man, which I learned was Christian Whitmer; he finished reading it.

21. I then opened my mouth and began to preach to them, in the words that the angel had made known to me in the vision,

22. That all churches and denominations on the earth had become corrupt, and no Church of God [was] on the earth but that he would shortly rise up a Church, that would never be confounded nor brought down and be like unto the Apostolic Church.

23. They wondered greatly who had been telling me these things, for said they, "We have the same

things wrote down in our house, taken from the gold record, that you are preaching to us."

24. I said, "The Lord told me these things a number of years ago."

25. I then said, "If you are a visionary house, I wish you would make known some of your discoveries, for I think I can bear them."

26. They then made known to me that they had obtained a gold record, and just finished translating it here.

27. Now the Lord revealed to me by the gift and power of the Holy Ghost that this was the work I had been looking for.

28. Here I stayed 2 days and they instructed me, in the manuscripts of the Book of Mormon.

29. After I had been here two days, I went with Hyrum and some others to Palmyra printing office where they began to print the Book of Mormon, and as soon as they had printed 64 pages, I took them with their leave and pursued my journey to Canada, and I preached all that I knew concerning Mormonism, to all both high and low, rich and poor.

30. And thus you see this was the first that ever printed Mormonism was preached to this generation.

PART 39

A REVELATION *given to the Prophet Joseph Smith while residing at Harmony, Pennsylvania, probably sometime after June 1829, as related in the preface to the 1830 edition of the Book of Mormon.*

1. TO THE READER — ¶ As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon;

2. Which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again —

3. And being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written;

4. And if I should bring forth

the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work:

5. But behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil.

6. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing.

7. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New-York. — THE AUTHOR

PART 40

THE DELIVERING *up of the Golden Plates at the Hill Cumorah, probably sometime after July 1, 1829, as related by President Brigham Young, at Farmington, Utah, on June 17, 1877.* ***(Journal of Discourses 19:38)***

1. I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country.

2. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be.

3. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take.

4. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family.

5. Oliver Cowdery went with the Prophet Joseph when he deposited these plates.

6. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants.

7. When Joseph got the plates, the angel instructed him to carry

them back to the hill Cumorah, which he did.

8. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room.

9. He says he did not think, at the time, whether they had the light of the sun or artificial light, but that it was just as light as day.

10. They laid the plates on a table; it was a large table that stood in the room.

11. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls.

12. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates;

13. It was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ."

14. I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life.

15. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost.

PART 41

A Revelation *given through the Prophet Joseph Smith at Palmyra, New York, probably in January or February 1830, as related by David Whitmer in 1887. (**An Address to All Believers in Christ** p. 30–31; see also **History of the Church** 2:279; **Teachings of the Prophet Joseph Smith** p. 189)*

1. ¶ When the Book of Mormon was in the hands of the printer, more money was needed to finish the printing of it. We were waiting on Martin Harris who was doing his best to sell a part of his farm, in order to raise the necessary funds.

2. After a time Hyrum Smith and others began to get impatient, thinking that Martin Harris was too slow and under transgression

for not selling his land at once, even if at a great sacrifice. Brother Hyrum thought they should not wait any longer on Martin Harris, and that the money should be raised in some other way.

3. Brother Hyrum was vexed with Brother Martin, and thought they should get the money by some means outside of him, and not let him have anything to do with the publication of the Book, or receiving any of the profits thereof if any profits should accrue.

4. He was wrong in thus judging Brother Martin, because he was doing all he could toward selling his land.

5. Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the Book of Mormon for considerable money: and he persuaded Joseph to inquire of the Lord about it.

6. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the Book of Mormon.

7. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copyright, returning without any money.

8. Joseph was at my Father's house when they returned. I was there also, and am an eye witness to these facts. Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada.

9. Well, we were all in great trouble; and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copyright, and the brethren had utterly failed in their undertaking.

10. Joseph did not know how it was, so he enquired of the Lord about it, and behold the following revelation came through the stone:

11. "Some revelations are of God: some revelations are of man: and some revelations are of the devil."

PART 42

The Organization *of the Church of Jesus Christ of Latter Day Saints, by commandment of God, at Fayette, New York, on April 6, 1830, as related by the Prophet Joseph Smith, sometime after April 27, 1838. (**Times and Seasons** 3:944–945; 4:12; **History of the Church** 1:74–79)*

***Note**: The material in braces ({Orrin Porter} verse 9) is taken from the **History of the Church** and replaces the initial "A". Dean Jesse* *in his book **The Papers of Joseph Smith** 1:304, footnote 1, states that in the manuscript, "Orrin Porter" was written into the history at a later date.*

1. ¶ Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren, that we had received a commandment to organize the Church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A.D. one thousand eight hundred and thirty.

2. ¶ Having opened the meeting by solemn prayer to our Heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received.

3. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints." After which he ordained me also to the office of an Elder of said Church.

4. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them.

5. We then laid our hands on each individual member of the Church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ.

6. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment. [see D&C section 21] . . . . . .

7. ¶ We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us;

8. And after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

9. ¶ Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the Church, among the rest, my own father and mother were baptized, to my great joy and consolation, and about the same time, Martin Harris and {Orrin Porter} Rockwell.

PART 43

A VISION *given to Newel Knight, at Colesville, Broome County, New York, probably not long after April 11, 1830, as related by the Prophet Joseph Smith sometime after April 27, 1838. (**Times and Seasons** 4:12–13, 22–23; Material in braces {} is taken from the **History of the Church** 1:81–86)*

1. I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broome Co., N[ew] Y[ork], with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us, while translating the Book of Mormon.

2. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable.

4. We held several meetings in the neighborhood, we had many friends, and some enemies.

5. Our meetings were well attended, and many began to pray fervently to Almighty God, that He would give them wisdom to understand the truth.

6. Amongst those who attended our meetings regularly, was Newel Knight son to Joseph Knight.

7. He and I had many and serious conversations on the important subject of man's eternal salvation:

8. We had got into the habit of praying much at our meetings and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself;

9. I tried to prevail upon him making use of the figure, supposing that he should get into a mud-hole would he not try to help himself out? and that we were willing now to help him out of the mud-hole.

10. He replied that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself, than have others to help him, and so he would wait until he should get into the woods by himself, and there he would pray.

11. Accordingly he deferred praying until next morning, when he retired into the woods; where

(according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others.

12. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him.

13. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully.

14. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene.

15. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out.

16. I replied, "If you know that I can it shall be done," and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

17. ¶ This was the first miracle which was done in this Church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit for ever and ever Amen.

18. ¶ The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. —

19. He afterwards related his experience as follows: "I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view.

20. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room.

21. By and by I felt some weight pressing upon my shoulder and the side of my head; which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

22. ¶ All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out; and the power of God and His Holy Spirit thus made manifest.

23. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time.

24. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

25. ¶ Soon after this occurrence I returned to Fayette, Seneca County. The Book of Mormon, ("the stick of Joseph in the hands of Ephraim") had now been published for some time, and as the ancient prophet had predicted of it: "It was accounted as a strange thing."

26. No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth; and righteousness had looked down from heaven — so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach, and to give information to all who were willing to hear.

27. ¶ During the last week in May, the above-mentioned Newel Knight, came to visit us, at Fayette, and was baptized by David Whitmer.

28. ¶ On the first {ninth} day of June, 1830, we held our first conference as an organized Church. Our numbers were about thirty, besides whom, many assembled with us, who were either believers or anxious to learn.

29. ¶ Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ;

30. We then proceeded to confirm several who had lately been baptized; after which we called out and ordained several to the various offices of the Priesthood.

31. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner — many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places: among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself.

32. By his own account of the transaction, he could not understand why we should lay him on

the bed, as he felt no sensibility of weakness.

33. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him.

34. He saw there represented, the great work which through my instrumentality was yet to be accomplished.

35. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding, that the time would come when he would be admitted into His presence, to enjoy His society for ever and ever.

36. When their bodily strength was restored to these brethren, they shouted "Hosannas to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

37. ¶ Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now poured out upon us.

38. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old;

39. To realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the Priesthood; the gifts and blessings of the Holy Ghost;

40. And the goodness and condescension of a merciful God, unto such as obey the everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

PART 44

THE RESTORATION *of the Apostolic Priesthood, the Keys of the Kingdom and the Keys of the Dispensation of the Fulness of Times, by Peter, James and John to the Prophet Joseph Smith and Oliver Cowdery, in the wilderness between Harmony, Susquehanna County, Pennsylvania and Colesville, Broome County, New York on the bank of the Susquehanna River, probably in June, 1830, as related by Addison Everett in a letter to Oliver B. Huntington on February 17, 1881, at St. George, Utah. (**The Young Woman's Journal** Nov. 1890, Vol. 2, No. 2 p. 75–76)*

1. ¶ Dear Brother: — In answer to your request, I will state that I heard the following conversation between Joseph and Hyrum Smith in the front of the "Mansion," (Nauvoo) a few days before they were martyred:

2. ¶ Hyrum was telling Joseph that William Law apostatized because Joseph believed in a plurality of Gods.

3. ¶ Joseph said, "Who told him I did? I did not."

4. ¶ Joseph went on and said, "Now, brethren, if you will prepare a good lot of seats on the stand, I will preach you a sermon on the plurality of Gods from the 5th and 6th verses of the 1st Chapter of Revelation." (He was murdered before he had a chance to preach the sermon.)

5. ¶ In the conversation between Joseph and Hyrum, Oliver Cowdery was spoken of — Joseph said:

6. ¶ "Poor boy!" and went on and said that at Colesville, he and Oliver were under arrest on a charge of deceiving the people.

7. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. And while waiting the justice asked Joseph some questions, among which was this:

8. ¶ "What was the first miracle Jesus performed?" Joseph replied, "He made this world, and what followed we are not told."

9. ¶ Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed.

10. The judge pointed to a door to a room in the back part of the house and told them to step in there.

11. As soon as they got into the room, the lawyer said there was a mob outside in front of the house, "and if they get hold of you they will perhaps do you bodily injury;

12. "And I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it.

13. They got into the woods in going a few rods from the house — it was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted; then Joseph helped him along through the mud and water, almost carrying him.

14. ¶ They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed,

15. ¶ "O Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest and Joseph said that at that very time Peter, James and John came to them and ordained them to the Apostleship.

16. ¶ They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue.

17. ¶ Now, Brother Huntington, I have told you what I heard Brother Joseph tell, almost the

only time I ever heard him talk. It is a source of satisfaction to have seen and heard the Prophet of God. Yours truly,

ADDISON EVERETT.

PART 45

A DREAM *given to Lorenzo D. Young, at Tyrone, New York, in the autumn of 1816, as related by himself in 1882, at Salt Lake City, Utah. (**Fragments of Experience, Sixth Book of the Faith Promoting Series** p. 23–24)*

1. ¶ In the autumn of 1816, when about nine years old, I had a peculiar dream. I thought I stood in an open, clear space of ground, and saw a plain, fine road, leading, at an angle of 45° degrees, into the air, as far as I could see.

2. I heard a noise like a carriage in rapid motion, at what seemed the upper end of the road. In a moment it came in sight. It was drawn by a pair of beautiful, white horses.

3. The carriage and harness appeared brilliant with gold. The horses traveled with the speed of the wind.

4. It was made manifest to me that the Savior was in the carriage, and that it was driven by His servant. The carriage stopped near me, and the Savior inquired where my brother Brigham was.

5. After informing Him, He further inquired about my other brothers, and our father.

6. After I had answered His inquires, He stated that He wanted us all, but He especially wanted my brother Brigham. The team then turned right about, and returned on the road it had come.

7. ¶ I awoke at once, and slept no more that night. I felt frightened, and supposed we were all going to die. I saw no other solution to the dream.

8. It was a shadowing of our future which I was then in no condition to discern.

PART 46

A VISION *of the Spirit World given to Lorenzo D. Young at Mendon, Monroe County, New York, probably in 1822 or 1823, as related by himself in 1882 at Salt Lake City, Utah. (**Fragments of Experience, Sixth Book of the Faith Promoting Series** p. 27–30)*

1. ¶ While at Watertown, I married, and afterwards removed to Mendon, Monroe County. At this place I had a remarkable dream or vision.

2. I fancied that I died. In a moment I was out of the body, and fully conscious that I had made the change.

3. At once, a heavenly messenger, or guide, was by me. I thought and acted as naturally as I had done in the body, and all my sensations seemed as complete without as with it.

4. The personage with me was dressed in the purest white. For a short time I remained in the room where my body lay.

5. My sister Fanny (who was living with me when I had this dream) and my wife were weeping bitterly over my death.

6. I sympathized with them deeply in their sorrow, and desired to comfort them. I realized that I was under the control of the man who was by me.

7. I begged of him the privilege of speaking to them, but he said he could not grant it. My guide, for so I will call him, said, "Now let us go."

8. ¶ Space seemed annihilated. Apparently we went up, and almost instantly were in another world. It was of such magnitude that I formed no conception of its size.

9. It was filled with innumerable hosts of beings, who seemed as naturally human as those among whom I had lived.

10. With some I had been acquainted in the world I had just left. My guide informed me that those I saw had not yet arrived at their final abiding place.

11. All kinds of people seemed mixed up promiscuously, as they are in this world. Their surroundings and manner indicated that they were in a state of expectation, and awaiting some event of considerable moment to them.

12. ¶ As we went on from this place, my guide said, "I will now show you the condition of the damned." Pointing with his hand, he said, "Look!"

13. ¶ I looked down a distance which appeared incomprehensible to me. I gazed on a vast region filled with multitudes of beings.

14. I could see everything with the most minute distinctness. The multitude of people I saw were miserable in the extreme.

15. "These," said my guide, "are they who have rejected the means of salvation, that were placed within their reach, and have brought upon themselves the condemnation you behold."

16. ¶ The expression of the countenances of these sufferers was clear and distinct. They indicated extreme remorse, sorrow and dejection.

17. They appeared conscious that none but themselves were to blame for their forlorn condition.

18. ¶ This scene affected me much, and I could not refrain from weeping.

19. ¶ Again my guide said, "Now let us go."

20. ¶ In a moment we were at the gate of a beautiful city. A porter opened it and we passed in.

21. The city was grand and beautiful beyond anything that I can describe. It was clothed in the purest light, brilliant but not glaring or unpleasant.

22. ¶ The people, men and women, in their employments and surroundings, seemed contented and happy. I knew those I met without being told who they were.

23. Jesus and the ancient apostles were there. I saw and spoke with the apostle Paul.

24. My guide would not permit me to pause much by the way, but rather hurried me on through this place to another still higher but connected with it.

25. It was still more beautiful and glorious than anything I had before seen. To me its extent and magnificence were incomprehensible.

26. ¶ My guide pointed to a mansion which excelled everything else in perfection and beauty. It was clothed with fire and intense light.

27. It appeared a fountain of light, throwing brilliant scintillations of glory all around it, and I could conceive of no limit to which these emanations extended.

28. Said my guide, "That is where God resides." He permitted me to enter this glorious city but a short distance. Without speaking, he motioned that we would retrace our steps.

29. ¶ We were soon in the adjoining city. There I met my mother, and a sister who died when six or seven years old. These I knew at sight without an introduction.

30. ¶ After mingling with the pure and happy beings of this place a short time, my guide said again, "Let us go."

31. ¶ We were soon through the gate by which we had entered the city. My guide then said, "Now we will return."

32. ¶ I could distinctly see the world from which we had first come. It appeared to be a vast distance below us. To me, it looked cloudy, dreary and dark.

33. I was filled with sad disappointment, I might say horror, at the idea of returning there. I supposed I had come to stay in that heavenly place, which I had so long desired to see; up to this time, the thought had not occurred to me that I would be required to return.

34. ¶ I plead with my guide to let me remain. He replied that I was permitted to only visit these heavenly cities, for I had not filled my mission in yonder world; therefore I must return and take my body.

35. If I was faithful to the grace of God which would be imparted to me, if I would bear a faithful testimony to the inhabitants of the earth of a sacrificed and risen

Savior, and His atonement for man, in a little time I should be permitted to return and remain.

36. ¶ These words gave me comfort and inspired my bosom with the principle of faith. To me, these things were real. I felt that a great mission had been given me, and I accepted it in my heart. The responsibility of that mission has rested on me from that time until now.

37. ¶ We returned to my house. There I found my body, and it appeared to me dressed for burial. It was with great reluctance that I took possession of it to resume the ordinary avocations of life, and endeavor to fill the important mission I had received.

38. I awoke and found myself in my bed. I lay and meditated the remainder of the night on what had been shown me.

39. ¶ Call it a dream, or vision, or what I may, what I saw was as real to every sense of my being as anything I have passed through. The memory of it is clear and distinct with me today, after the lapse of fifty years with its many changes.

40. ¶ From that time, although belonging to no church, the Spirit was with me to testify to the sufferings and atonement of the Savior.

41. As I had opportunity, I continually exhorted the people, in public and private, to exercise faith in the Lord Jesus Christ, to repent of their sins and live a life of righteousness and good works.

PART 47

SPIRITUAL MANIFESTATIONS *given to Nathaniel Tyler while residing at Springfield, Erie County, Pennsylvania —A prophecy concerning the Restoration of the true Church given sometime around 1823 —A miraculous healing in 1827 —The appearance of an Angel in 1829 —as related by his grand-son, Daniel Tyler in 1882, at Salt Lake City, Utah. (**Scraps of Biography, Tenth Book of the Faith Promoting Series** p. 22–23)*

1. ¶ In 1823, my father, with his family, moved to Springfield, Erie Co., Pa., where his father and some other relatives had previously gone.

2. About this time my father and grand-father became unusually interested in reading the scriptures and talking about them to their neighbors.

3. One day my father happened to open to Mark, 16th chapter, 16th and 17th verses. After reading them several times carefully he said, "There is not a true believer in the world," as the promise

was that the signs spoken of should follow those who believed.

4. He showed the passage to several ministers, mostly Methodists, and argued with them. The more he argued the more convinced he was that the gospel was not on the earth, and he was able to confound the most learned divines, although he was quite illiterate.

5. My grand-father also had the same views and he prophesied that he would die, but my father would live to see the true church organized with all the apostolic gifts and blessings.

6. ¶ For this cause much unfavorable comment in the neighborhood was indulged in, and my grand-father was often asked, usually in a derisive way, why he did not have his dislocated shoulder, which had been out of place for some thirty years, replaced by the power of faith.

7. He argued that it would be done if he had sufficient faith.

8. ¶ One morning he came from his bed room and told my father's family, with whom he lived, that the Lord had revealed to him that, "Whereas physicians had said your shoulder could not be set, He would let them know it could be done, for He would do it Himself."

9. ¶ My father replied that if the Lord had given him such a revelation it would be so, for He could not lie.

10. He, however, was rather incredulous, notwithstanding he had been advocating the doctrine of miracles for some time.

11. It happened, not long afterwards that while my grand-father was lying in his bed at the dawn of day, thinking quietly of the blessings of God to him, his shoulder slipped into place with a snap that he thought might have been heard for a distance of one or two rods.

12. Previous to this he carried his arm in a sling most of the time and could not raise his hand to his head, but from that time it was as limber as the other and had its full strength.

13. This was a testimony that could not be impeached. Outside of the family, however, it was looked upon as a mere accident; but the previous revelation to my grand-father convinced the family that it was done by the power of God. This was in 1827, and in 1829 my grand-father died.

14. ¶ After my grand-father was taken with his last illness, he told my parents that an angel appeared to him clothed in white, and told him he would not recover, for his sickness was unto death. Ten days later he died.

PART 48

A Sign *of the coming of the Son of Man, given to Parley P. Pratt, at Canaan, Columbia County, New York, in the autumn of 1830, as related by himself.* ***(Autobiography of Parley P. Pratt*** *p. 45–46)*

1. ¶ I had been on a visit to a singular people called Shakers, at New Lebanon, about seven miles from my aunt Van Cott's, and was returning that distance, on foot, on a beautiful evening of September.

2. The sky was without a cloud; the stars shone out beautifully, and all nature seemed reposing in quiet, as I pursued my solitary way, wrapped in deep meditations on the predictions of the holy prophets; the signs of the times; the approaching advent of the Messiah, to reign on the earth, and the important revelations of the Book of Mormon;

3. My heart filled with gratitude to God that He had opened the eyes of my understanding to receive the truth, and with sorrow for the blindness of those who lightly rejected the same, when my attention was aroused by a sudden appearance of a brilliant light which shone around me, above the brightness of the sun.

4. I cast my eyes upward to inquire from whence the light came, when I perceived a long chain of light extended in the heavens, very bright, and of a deep fiery red.

5. It at first stood stationary in a horizontal position; at length bending in the center, the two ends approached each other with a rapid movement, so as to form an exact square.

6. In this position it again remained stationary for some time, perhaps a minute, and then again the ends approached each other with the same rapidity, and again ceased to move, remaining stationary, for perhaps a minute, in the form of a compass;

7. It then commenced a third movement in the same manner, and closed like the closing of a compass, the whole forming a straight line like a chain doubled.

8. It again remained stationary for a minute, and then faded away.

9. ¶ I fell upon my knees in the street, and thanked the Lord for so marvelous a sign of the coming of the Son of Man.

10. ¶ Some persons may smile at this, and say that all these exact movements were by chance;

11. But, for my part, I could as soon believe that the letters of the alphabet would be formed by chance, and be placed so as to spell my name, as to believe that these signs (known only to the wise) could be formed and shown forth by chance.

12. ¶ Renewed in spirit and filled with joy I now pursued my way, and arrived at my aunt Van Cott's, not weary, but refreshed with a long walk, and deep communion with myself and God.

PART 49

A VISION *given to Newel K. Whitney and his wife Elizabeth while in their house at Kirtland, Ohio, probably in September or October 1830, as related by Elizabeth Whitney in 1877.* ***(The Women of Mormondom** 41–42)*

1. ¶ We had been praying . . . to know from the Lord how we could obtain the gift of the Holy Ghost.

2. ¶ My husband, Newel K. Whitney, and myself, were Cambellites. We had been baptized for the remission of our sins, and believed in the laying on of hands and the gifts of the spirit. But there was no one with authority to confer the Holy Ghost upon us.

3. We were seeking to know how to obtain the spirit and the gifts bestowed upon the ancient saints.

4. ¶ Sister Eliza Snow was also a Cambellite. We were acquainted before the restoration of the gospel to the earth. She, like myself, was seeking for the fullness of the gospel. She lived at the time in Mantua.

5. ¶ One night — it was midnight — as my husband and I, in our house at Kirtland, were praying to the Father to be shown the way, the spirit rested upon us and a *cloud* overshadowed the house.

6. ¶ It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the spirit and the cloud that was over us.

7. ¶ We were wrapped in the cloud. A solemn awe pervaded us. We saw the cloud and we felt the spirit of the Lord.

8. ¶ Then we heard a voice out of the cloud saying: "Prepare to receive the word of the Lord, for it is coming!"

9. ¶ At this we marveled greatly; but from that moment we knew that the word of the Lord was coming to Kirtland.

PART 50

NEWEL KNIGHT *casts out Satan from his Aunt while doing missionary work in the vicinity of Colesville, New York, on October 14, 1830, as related by himself in 1882, at Salt Lake City, Utah.* ***(Scraps of Biography, Tenth Book of the Faith Promoting Series** p. 66–67)*

1. ¶ On the 14th of October, Brother Hyrum Smith and I held a meeting at my uncle Hezekiah Peck's.

2. Brother Hyrum had great liberty of speech, and the Spirit of the Lord was poured out upon us in a miraculous manner.

3. There was much good instruction and exhortation given, such as was calculated to encourage and strengthen the Saints in this their infantile state.

4. At this meeting, four persons came forward and manifested their desire to forsake all, serve their God in humility, and obey the requirements of the gospel.

5. ¶ After the close of the meeting, Brother Hyrum and myself intended going to spend the night with one of the brethren who lived a short distance from my uncle's, but as we were ready to start, the Spirit whispered to me that I should tarry there at my uncle's all night.

6. I did so, and retired to bed, where I rested till midnight when my uncle came to my room and desired me to get up, saying he feared his wife was about to die.

7. This surprised me, as she was quite well when I went to bed. I dressed myself, and having asked my Heavenly Father to give me wisdom, and power to rebuke the destroyer from the habitation, I went to the room where my aunt lay.

8. She was in a most fearful condition; her eyes were closed, and she appeared to be in the last agonies of death.

9. Presently she opened her eyes, and bade her husband and children farewell, telling them she must die for the redemption of this generation, as Jesus Christ had died for the generation in His day.

10. Her whole frame shook, and she appeared to be racked with the most exquisite pain and torment; her hands and feet were cold, and the blood settled in her fingers; while her husband and children stood weeping around her bed.

11. This was a scene new to me, and I felt she was suffering under the power of Satan — that was the same spirit that had bound and overpowered me at the time Joseph cast him out.

12. I now cried unto the Lord for strength and wisdom that we might prevail over this wicked and delusive power.

13. Just at this time my uncle cried aloud to me, saying: "O, Brother Newel, cannot something be done?"

14. I felt the Holy Spirit of the Lord rest upon me as he said this, and I immediately stepped forward, took her by the hand, and commanded Satan, in the name of the Lord Jesus Christ, to depart.

15. I told my aunt she would not die, but that she should live to see her children grown up; that Satan had deceived her, and put a lying spirit in her mouth; that Christ had made the only and last

12. ¶ Renewed in spirit and filled with joy I now pursued my way, and arrived at my aunt Van Cott's, not weary, but refreshed with a long walk, and deep communion with myself and God.

PART 49

A VISION *given to Newel K. Whitney and his wife Elizabeth while in their house at Kirtland, Ohio, probably in September or October 1830, as related by Elizabeth Whitney in 1877.* ***(The Women of Mormondom*** *41–42)*

1. ¶ We had been praying . . . to know from the Lord how we could obtain the gift of the Holy Ghost.

2. ¶ My husband, Newel K. Whitney, and myself, were Cambellites. We had been baptized for the remission of our sins, and believed in the laying on of hands and the gifts of the spirit. But there was no one with authority to confer the Holy Ghost upon us.

3. We were seeking to know how to obtain the spirit and the gifts bestowed upon the ancient saints.

4. ¶ Sister Eliza Snow was also a Cambellite. We were acquainted before the restoration of the gospel to the earth. She, like myself, was seeking for the fullness of the gospel. She lived at the time in Mantua.

5. ¶ One night — it was midnight — as my husband and I, in our house at Kirtland, were praying to the Father to be shown the way, the spirit rested upon us and a *cloud* overshadowed the house.

6. ¶ It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the spirit and the cloud that was over us.

7. ¶ We were wrapped in the cloud. A solemn awe pervaded us. We saw the cloud and we felt the spirit of the Lord.

8. ¶ Then we heard a voice out of the cloud saying: "Prepare to receive the word of the Lord, for it is coming!"

9. ¶ At this we marveled greatly; but from that moment we knew that the word of the Lord was coming to Kirtland.

PART 50

NEWEL KNIGHT *casts out Satan from his Aunt while doing missionary work in the vicinity of Colesville, New York, on October 14, 1830, as related by himself in 1882, at Salt Lake City, Utah.* ***(Scraps of Biography, Tenth Book of the Faith Promoting Series*** *p. 66–67)*

1. ¶ On the 14th of October, Brother Hyrum Smith and I held a meeting at my uncle Hezekiah Peck's.

2. Brother Hyrum had great liberty of speech, and the Spirit of the Lord was poured out upon us in a miraculous manner.

3. There was much good instruction and exhortation given, such as was calculated to encourage and strengthen the Saints in this their infantile state.

4. At this meeting, four persons came forward and manifested their desire to forsake all, serve their God in humility, and obey the requirements of the gospel.

5. ¶ After the close of the meeting, Brother Hyrum and myself intended going to spend the night with one of the brethren who lived a short distance from my uncle's, but as we were ready to start, the Spirit whispered to me that I should tarry there at my uncle's all night.

6. I did so, and retired to bed, where I rested till midnight when my uncle came to my room and desired me to get up, saying he feared his wife was about to die.

7. This surprised me, as she was quite well when I went to bed. I dressed myself, and having asked my Heavenly Father to give me wisdom, and power to rebuke the destroyer from the habitation, I went to the room where my aunt lay.

8. She was in a most fearful condition; her eyes were closed, and she appeared to be in the last agonies of death.

9. Presently she opened her eyes, and bade her husband and children farewell, telling them she must die for the redemption of this generation, as Jesus Christ had died for the generation in His day.

10. Her whole frame shook, and she appeared to be racked with the most exquisite pain and torment; her hands and feet were cold, and the blood settled in her fingers; while her husband and children stood weeping around her bed.

11. This was a scene new to me, and I felt she was suffering under the power of Satan — that was the same spirit that had bound and overpowered me at the time Joseph cast him out.

12. I now cried unto the Lord for strength and wisdom that we might prevail over this wicked and delusive power.

13. Just at this time my uncle cried aloud to me, saying: "O, Brother Newel, cannot something be done?"

14. I felt the Holy Spirit of the Lord rest upon me as he said this, and I immediately stepped forward, took her by the hand, and commanded Satan, in the name of the Lord Jesus Christ, to depart.

15. I told my aunt she would not die, but that she should live to see her children grown up; that Satan had deceived her, and put a lying spirit in her mouth; that Christ had made the only and last

atonement for all who would believe on His name; and that there should be no more shedding of blood for sin.

16. She believed and stretched forth her hand, and cried unto me, and Satan departed from her.

PART 51

A Revelation *given to Orson Pratt, at Fayette, New York, probably in November 1830, concerning the truthfulness of the Gospel — also a revelation given to the Prophet Joseph Smith at Fayette, New York, in 1829, concerning the ordination of Twelve Apostles, as related by Orson Pratt at Salt Lake City, on August 11, 1867. (**Journal of Discourses** 12:85–86)*

1. I have contrasted the present condition of myself and this people with what existed when I first became acquainted with this gospel.

2. Then we were a little handful of people — there were, perhaps, not a hundred persons in all the States who had received the truth.

3. I received it about five months after the organization of this Church, and although but a boy, was immediately called to the ministry.

4. In my inexperience I went forth, with gladness of heart, to bear my humble testimony to what I knew to be true.

5. You may ask me if I had a knowledge before I commenced preaching this gospel.

6. I answer, yes. I went forth from a farming occupation in the eastern part of the State of New York, and traveled alone between two hundred and three hundred miles, for the purpose of beholding the Prophet Joseph Smith.

7. I found him in Fayette, Seneca County, New York, at the house of father Whitmer, where this Church was organized with only six members.

8. In that house I found not only Joseph, the Prophet, but David Whitmer, John Whitmer, Christian Whitmer, and many of those witnesses whose names are recorded in the Book of Mormon.

9. Those were happy days to me. To see a prophet of the living God, to look on a man whom the Lord had raised up to bring forth one of the most glorious records that ever saluted the ears of mortal man, was to me almost equal to beholding the face of an holy angel!

10. Yet, when I took that journey, and first beheld his countenance, I did not certainly know that he was a prophet.

11. I believed him to be such because of the purity of the doctrine that I had heard preached which he had brought forth.

12. I knew it was a scriptural doctrine, agreeing in every respect with the ancient gospel.

13. For although but a boy, I had already become acquainted, in some measure, with the doctrines of the various religious sects of the day, but none of them satisfied me, none of them seemed to coincide with the word of God.

14. I stood aloof from all, until I heard this, when my mind became fully satisfied that God had raised up a people to proclaim the gospel in all its ancient beauty and simplicity, with power to administer in its ordinances.

15. That was a great satisfaction, so far as faith was concerned, but still I sought for a knowledge.

16. I felt as though I was not qualified to stand before the people, and tell them that the Book of Mormon was a divine revelation, and that Joseph Smith was a prophet of God, unless I had a stronger testimony than that afforded by ancient prophets.

17. However great my assurance might be, it seemed to me, that to know for myself, it required a witness independent of the testimony of others.

18. I sought for this witness. I did not receive it immediately, but when the Lord saw the integrity of my heart and the anxiety of my mind — when He saw that I was willing to travel hundreds of miles for the sake of learning the principles of the truth, He gave me a testimony for myself, which conferred upon me the most perfect knowledge that Joseph Smith was a true prophet, and that this book, called the Book of Mormon, was in reality a Divine revelation, and that God had once more, in reality, spoken to the human family.

19. What joy this knowledge gave me! No language that I am acquainted with could describe the sensations I experienced when I received a knowledge from Heaven of the truth of this work.

20. ¶ In that early day the Prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles.

21. A manuscript revelation to this effect, given in 1829 — before the rise of this Church — was laid before me, and I read it.

22. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying.

PART 52

A Vision *given to the Prophet Joseph Smith, probably at Fayette, New York, probably during the winter of 1830–31, wherein he saw Newel K. Whitney and family praying for him to come to Kirtland, as related by the Prophet sometime after 1838. (**History of the Church** 1:146)*

1. About the first of February, 1831, a sleigh containing four persons drove through the streets of Kirtland and drew up in front of the store of Gilbert and Whitney.

2. One of the men, a young and stalwart personage alighted, and springing up the steps walked into the store and to where the junior partner was standing.

3. "Newel K. Whitney! Thou art the man!" he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance.

4. "You have the advantage of me," replied the merchant, as he mechanically took the proffered hand, "I could not call you by name as you have me."

5. "I am Joseph the Prophet," said the stranger smiling. "You've prayed me here, now what do you want of me?"

6. The Prophet, it is said, while in the East had seen the Whitney's, in vision, praying for his coming to Kirtland.

PART 53

A Revelation *given through the Prophet Joseph Smith, at Fayette, New York, in the latter part of December, 1830 or early January, 1831, as related by his Mother Lucy Mack Smith in 1845.* ***(History of Joseph Smith by His Mother Lucy Mack Smith*** *p. 170–171)*

1. ¶ The latter part of the same month, Joseph received a letter from John Whitmer, desiring his immediate assistance at Kirtland in regulating the affairs of the Church there.

2. Joseph inquired of the Lord, and received a commandment to go straightway to Kirtland with his family and effects;

3. Also to send a message to Hyrum to have him take that branch of the Church, over which he presided [the Colesville branch], and start immediately for the same place.

4. And my husband was commanded, in the same revelation, to meet Hyrum at the most convenient point, and accompany him to Kirtland.

5. Samuel was sent on a mission, into the same region of country, while I, and my two sons, William and Carlos, were to be left till the ensuing spring, when we were to take the remainder of the Branch at Waterloo, and move also to Kirtland.

PART 54

A Healing *administered by the Prophet Joseph Smith, while in Kirtland, Ohio, early in 1831, as related in A. S. Hayden's Cambellite book, Early History of the Disciples.* ***(Early History of The Disciples in the Western Reserve*** *p. 249–250; see also* ***History of the Church*** *1:215–216 note †)*

1. ¶ In the latter part of 1830, the founders of Mormonism began to effect a lodgment in northern Ohio.

2. Sidney Rigdon, a preacher among the Disciples, of great eloquence and power, had joined them, and commenced preaching their doctrine.

3. Whatever we may say of the moral character of the author of Mormonism, it cannot be denied that Joseph Smith was a man of remarkable power — over others.

4. Added to the stupendous claim of supernatural power, conferred by the direct gift of God, he exercised an almost magnetic power — an irresistible fascination — over those with whom he came in contact.

5. Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831.

6. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head.

7. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine.

8. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles.

9. Some one said, "Here is Mrs. Johnson with a lame arm; has God given any power to men now on the earth to cure her?"

10. A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner:

11. *"Woman, in the name of the Lord Jesus Christ, I command thee to be whole,"* and immediately left the room.

12. ¶ The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke.

13. The sudden mental and moral shock — I know not how better to explain the well attested fact — electrified the rheumatic arm —

14. Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.

PART 55

THE TESTIMONY *of Zebedee Coltrin —His miraculous conversion, probably at Ovid, New York, in 1831 —The first conferral of the High Priesthood and the man of sin revealed, at Kirtland, Ohio, on June 3, 1831 —A visitation of the Savior at the School of the Prophets in Kirtland, Ohio, probably in February, 1833 —A vision of Father Adam and Mother Eve given to the Prophet Joseph Smith, Oliver Cowdery and himself at New Portage, Ohio, sometime between April 18 and 21, 1834 —Also other spiritual manifestations given to him, as he related them in a meeting with the High Priest's quorum of Spanish Fork, Utah, on February 5, 1875 — recorded by Thomas Matley. (Typescript of minutes for February 5, 1878, taken from the High Priests' Record of the Spanish Fork Branch, April 29, 1866 — December 1, 1898; Special Collections, BYU Library)*

1. ¶ I was baptized into the Church by Solomon Hancock on the 9th of January, 1831.

2. For some years previous to this, I had, like the Prophet Joseph, been seeking for truth, and believed I would like to see the day when Apostles and Prophets would be among the people as they were in the days of Christ.

3. ¶ Brother Hancock had attended a meeting at my father's home, and after the meeting was over, we talked upon the principles of the Gospel until about one o'clock in the morning, when I went to bed with Brother Hancock and he continued to preach until he fell asleep.

4. Thinking on what I had heard, I resolved to be baptized and as I lay meditating, the room became lighted up with a brilliant light, and I saw a number of men dressed in white robes — like unto what we now call temple clothes. Soon after the vision closed.

5. ¶ When morning came I felt the power of darkness take hold of me.

6. I afterwards told Brother Hancock that I was determined to be baptized; a hole was dug in the ice; we went into the water and after we came out and we stood upon the ice, I felt the spirit of God come upon me and I testified of it to those standing around.

7. ¶ About ten days after I was confirmed by Lyman Wight.

8. I first saw the Prophet Joseph Smith at a prayer meeting at the house of Father Morley's. He was then a beardless young man.

9. During the meeting the powers of darkness were made manifest in a remarkable degree, causing some to make horrid noises, and others to throw themselves violently around.

10. One man of the name of Leman Copley, standing at the back side of the house, was taken by a supernatural power and thrown into the window.

11. Then Joseph said to Lyman Wight: Go and cast the devil out of Leman.

12. He did so and the devil entered a brother named Harvey Green and threw him on the floor in convulsions.

13. Then Joseph laid hands on him and rebuked the spirit from him and from the house, upon which the spirit left him and went outside among the crowd of men standing near the door, and made a swath among them several feet wide, throwing them violently to the ground.

14. Joseph said: This was a fulfillment of the scriptures where it says, the man of sin should be revealed.

15. ¶ At father Billing['s] a revelation was given when some of the brethren undertook to correct the language as being ungrammatical, when Joseph rebuked them and said: That every word of the revelation had been dictated by Jesus Christ [see D&C 67:4–10].

16. There were twelve persons present who were all the elders then belonging to the Church, with the exception of those in Missouri.

17. Joseph thanked God that he had as many members as Jesus had in the beginning, when he first organized the Church.

18. ¶ When Lyman Wight was ordained a High Priest, Joseph told him that he should see the heaven opened, and after he was ordained he stood upon his feet and testified he could see the heavens open and could see Jesus Christ standing on the right hand of God.

19. Harvey Whitlock was ordained next with the same promise, but after the ordination, when standing on his feet, he seemed paralyzed;

20. His mouth went into the shape of an italic *O* and his arm was stretched as if nailed to a cross.

21. Joseph rebuked the power that had seized him and it left him; and he testified as Lyman had done, that he saw the heavens open and Jesus standing on the right hand of his father.

22. This was the beginning in our day of the ordination to the office of high priest.

23. ¶ At Kirtland we were called to the School of the Prophets, and at one time Joseph was in the translating room.

24. Myself and others were talking about the gift of tongues, when the gift of tongues fell upon me and I spoke under its influence.

25. Joseph came into the room and said, "God bless you, brother Coltrin, that is the Spirit of God."

26. He told me to continue, and the gift of tongues and of prophecy rested on the greater part of the brethren present; and we continued speaking in tongues and prophesying through that day and the greater part of the following night.

27. ¶ At another time, after

fasting and prayer, Joseph told us that we should see the glory of God, and I saw a personage passing through the room as plainly as I see you now.

28. Joseph asked us, if we knew who it was, and answered himself, *"That is Jesus our Elder Brother, the Son of God."*

29. Again I saw passing through the same room a personage whose glory and brightness was so great that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer, I believe it would have consumed us.

30. ¶ At my return from a mission in Kirtland, I met Joseph and he asked me if I would like to go to conference as he was going next morning. We started next morning and went to New Portage and put up with the presiding elders of the branch.

31. Next morning Joseph asked me and Brother Oliver Cowdery, if we would take a walk with him to the wood lot.

32. We agreed to do so and in a short time reached a place where some wild grape vines made a pretty arbor over our heads.

33. Joseph said, "Let us kneel down here and pray."

34. After prayer Joseph stretched himself upon his back upon a grassy spot with his arms extended like one upon the cross.

35. He told me to lie by his side and Oliver in like manner on the other side.

36. We did, all three of us looking heavenward.

37. As I looked I saw the blue sky open; I beheld a throne, and upon the throne sat a man and woman.

38. Joseph asked us if we knew who they were; we answered, no.

39. Joseph answered, *"That is Father Adam and Mother Eve."* Their heads were white as snow and their faces shown with immortal youth.

40. ¶ I was ordained an Elder under the hands of John Whitmer, and ordained a High Priest on the 22nd of July, 1832, under the hands of Hyrum Smith, Reynolds Cahoon, Hyrum Smith being mouth.

41. I was ordained one of the seventies, and a few days after, one of the first seven presidents of Seventy, under the hands of Father Joseph Smith, his two sons Joseph and Hyrum, Oliver Cowdery, David Whitmer, Frederick G. Williams and Sidney Rigdon, the last man being mouth.

42. He ordained me to all that could be placed upon man upon this earth, and last of all, that it should ever be my desire to preach the Gospel to all the eternities of God, this being sealed by the brethren by a hearty, AMEN! Is it to be wondered at that I always want to preach?

43. ¶ In the Kirtland Temple I have seen the power of God as it was on the day of Pentecost and

cloven tongues as of fire rested on the brethren, and they have spoken in other tongues as the Spirit gave them utterance.

44. I saw the Lord high and lifted up and frequently throng the solemn assemblies.

45. The angels of God rested upon the temple and we heard their voices singing heavenly music.

46. At another time, when consecrating some oil, we saw visibly the finger of God enter the mouth of the bottle. (See *Millennial Star,* Vol. XV, p. 632)

47. ¶ About four years ago I was ordained a Patriarch under the hands of President Brigham Young, John Taylor and others.

48. The spirit and calling has been upon me ever since. It is the spirit that rested upon the Patriarchs of old. By its power I can bless you; I can tell you what God requires of you, and what shall befall you throughout your generation.

49. And now, brethren, I testify to the truth of these things so that when I, your fellow laborer, shall have passed away, you may know that you have heard my voice bear witness of them; and yet, notwithstanding all these visions, and all these testimonies, the more sure testimony of the voice of God is, the meek and mild testimony of the Spirit of God dwelling within us.

(Signed)
Thomas Matley Clerk.

PART 56

THE APPEARANCE *of Christ during a Church meeting at Kirtland, Ohio, in February, 1831, as related by Mary E. Lightener in a speech given at Brigham Young University, on April 14, 1905. (Mary E. Lightener Papers, April 14, 1905, Special Collections, BYU Library)*

1. The Smith family were driven from New York, and a small Church had been organized. Oliver Cowdery, Peter Whitmer, and Ziba Peterson were members.

2. Well, I being anxious, though young, to learn about the plates from those who knew all about it, my mother and I went up to the Smith family the next night after they came to Kirtland.

3. As I went in there were two or three others present. They were all there, the whole Smith family, from the old gentleman and his wife to all the sons and daughters.

4. As we stood there talking to them Joseph and Martin Harris came in. Joseph looked around very solemnly. It was the first time some of them had ever seen him. Said he, "There are enough here to hold a little meeting."

5. They got a board and put it across two chairs to make seats. Martin Harris sat on a little box at

Joseph's feet. They sang and prayed.

6. Joseph got up and began to speak to us. As he began to speak very solemnly and very earnestly all at once his countenance changed and he stood mute.

7. Those who looked at him that day said there was a search light within him, over every part of his body. I never saw anything like it on the earth. I could not take my eyes off of him.

8. He got so white that anyone who saw him would have thought he was transparent. I remember I thought I could almost see the bones through the flesh.

9. I have been through many changes since, but that is photographed on my brain. I shall remember it and see in my mind's eye as long as I remain upon the earth.

10. He stood some minutes. He looked over the congregation as if to pierce every heart. Said he, "Do you know who has been in your midst?"

11. One of the Smiths said, "An angel of the Lord." Martin Harris said, "It was our Lord and Savior, Jesus Christ."

12. Joseph put his hands down on Martin and said, "God revealed that to you. Brothers and sisters, the spirit of God has been in your midst. The Savior has been here this night and I want to tell you to remember it.

13. "There is a veil over your eyes for you could not endure to look upon him. You must be fed with milk not with strong meat. I want you to remember this as if it were the last thing that escaped my lips.

14. "He [Christ] has given all of you to me and has sealed you up to everlasting life that where he is there you may be also. And if you are tempted of Satan say, 'Get thee behind me, Satan!'"

15. These words are figured upon my brain, and I never took my eyes off his countenance.

16. Then he knelt down and prayed. I have never heard anything like it before or since.

17. I felt that he was talking to the Lord and that power rested down upon us in every fiber of our bodies, and we received a sermon from the lips of the representative of God.

PART 57

A HEALING *performed under the administration of Newel Knight while journeying from Colesville, New York, to Kirtland, Ohio, in the early part of April, 1831, as related by himself sometime before his death on January 11, 1847. (**Scraps of Biography, Tenth Book of the Faith Promoting Series** p. 69)*

1. ¶ We had proceeded but a few days on our journey, when I was subpoenaed as a witness, and had to go to Colesville.

2. On arriving there it was very evident that this plan had been adopted by our enemies to add a little more to the persecutions already heaped upon us. The whole company declined traveling until I should return.

3. ¶ Soon after I left, my aunt, Electa Peck, fell and broke her shoulder in a most shocking manner; a surgeon was called to relieve her sufferings, which were very great.

4. My aunt dreamed that I returned and laid my hands upon her, prayed for her, and she was made whole, and pursued her journey with the company.

5. She related this dream to the surgeon who replied, "If you are able to travel in many weeks it will be a miracle, and I will be a Mormon too."

6. I arrived at the place, where the company had stopped, late in the evening; but, on learning of the accident, I went to see my aunt, and immediately on my entering the room she said, "O, Brother Newel, if you will lay your hands upon me, I shall be well and able to go on the journey with you."

7. I stepped up to the bed, and, in the name of the Lord Jesus Christ, rebuked the pain with which she was suffering, and commanded her to be made whole; and it was done; for the next morning she arose, dressed herself, and pursued the journey with us.

PART 58

PROPHECIES *given by Joseph Smith and Lyman Wight during a Conference of the Church at Kirtland, Ohio, on June 3, 1831, as recorded at the time by John Whitmer. (**An Early Latter Day Saint History: The Book of John Whitmer** p. 65–67, 71; **History of the Church** 1:175–176 footnotes)*

1. ¶ June 3, 1831, A general conference was called and a blessing promised, if the Elders were faithful and humble before him.

2. Therefore, the Elders assembled from the east and the west, from the north and the south, and also many members.

3. Conference was opened by prayer and exhortation by Joseph Smith, Junior the Revelator.

4. After the business of the Church was attended to according to the covenants, the Lord made manifest to Joseph that it was necessary that such of the Elders as were considered worthy, should be ordained to the High Priesthood.

5. ¶ The Spirit of the Lord fell

upon Joseph in an unusual manner, and [he] prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Israel [Assyria], to prepare them for their return from their long dispersion, to again possess the land of their fathers.

6. He prophesied many more things that I have not written.

7. After he had prophesied, he laid his hands upon Lyman Wight [and ordained him] to the High Priesthood, after the Holy Order of God.

8. And the Spirit fell upon Lyman and he prophesied concerning the coming of Christ. He said that there were some in the congregation that should live until the Savior should descend from Heaven with a shout, with all the holy angels with him.

9. He said the coming of the Savior should be like the sun rising in the east, and will cover the whole earth, so with the coming of the Son of Man.

10. He, yea he will appear in his brightness and consume all [the wicked] before him. And the hills will be laid low and the valleys be exalted, and the crooked be made straight, and the rough smooth.

11. And some of my brethren shall suffer martyrdom for the sake of the religion of Jesus Christ, and seal the testimony of Jesus with their blood.

12. He saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for his brethren the Saints.

13. He said that God would work a work in these last days that tongue cannot express and the mind is not capable to conceive. The glory of the Lord shone around. . . . . .

14. ¶ Joseph Smith Junior, prophesied the day previous that the man of sin should be revealed.

15. While the Lord poured out his Spirit upon his servants, the Devil took a notion to make known his power. He bound Harvey Whitlock, and John Murdock, so that he could not speak and others were affected;

16. But the Lord showed to Joseph the Seer the design of the thing. He commanded the Devil in the name of Christ, and he departed, to our joy and comfort.

PART 59

A Vision *of the Destroyer, given to William W. Phelps, probably on August 11, 1831, as related by the Prophet Joseph Smith sometime after 1838. (**Times and Seasons** Vol. 5:464; **History of the Church** 1:203)*

1. ¶ On the 9th, in company with ten Elders, I left Independence landing for Kirtland.

2. We started down the river in sixteen canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper.

3. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves,

4. And after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.

PART 60

A Vision *given to Heber C. Kimball and others, at Mendon, Monroe County, New York, probably in January 1832, concerning the gathering to Zion and judgments to befall the world, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 35)*

1. ¶ Father John Young, Brigham Young, Joseph Young, and myself had come together to get up some wood for Phineas H. Young.

2. While we were thus engaged we were pondering upon those things which had been told us by the Elders, and upon the Saints gathering to Zion, when the glory of God shone upon us, and we saw the gath-ering of the Saints to Zion, and the glory that would rest upon them;

3. And many more things connected with that great event, such as the sufferings and persecutions that would come upon the people of God, and the calamities and judgements that would come upon the world.

4. ¶ These things caused such great joy to spring up in our bosoms that we were hardly able to contain ourselves, and we did shout aloud "Hosannah to God and the Lamb."

PART 61

The Prophet *Joseph Smith is tarred and feathered by a mob at Hiram, Ohio, on the night of March 24, 1832, as related by himself sometime after April 1838. (**Times and Seasons** 5:611–612; Material in braces {} is taken from the **History of the Church** 1:261–264; italics in original)*

1. ¶ On the 25th, {24th} of March, the [Murdock] twins before mentioned, which had been sick of the measles for some time, caused us to be broke{n} of our rest in taking care of them, especially my wife.

2. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child.

3. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some {had} hold of my shirt, drawers and limbs.

4. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing {open}.

5. My wife heard a gentle tapping on the windows which she then took no particular notice of (but which was unquestionably designed for ascertaining whether {or not} we were all asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob.

6. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps.

7. I was immediately confined {overpowered} again; and they swore by God, they would kill me if I did not be still, which quieted me.

8. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand, {all covered with blood,} into my face (for I hit him on the nose,) and with an exulting hoarse laugh, muttered: "Ge, gee, *God damn ye, I'll fix ye*."

9. ¶ They then seized me by the throat and held on till I lost my breath.

10. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

11. ¶ I began to plead with them, saying: "You will have mercy and spare my life, I hope." To which they replied: *"God damn ye*, call on yer *God* for help, we'll show ye no mercy;"

12. And the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank.

13. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw Elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds," (meaning, I supposed, Simonds Ryder,) "pull up his drawers, pull up his drawers, he will take cold."

14. Another replied: *"Ain't ye going to kill 'im? ain't ye going to kill 'im*?" when a group of mobbers collected a little way off, and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground (as they had done all the time), lest I should get a spring upon them.

15. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me.

16. They returned after a while, when I learned that they had concluded not to kill me, but pound {beat} and scratch me well, tear off my shirt and drawers, and leave me naked.

17. One cried, "Simonds, Simonds, *where's the tar bucket*?" "I don't know," answered one, "*where 'tis, Eli's left it*."

18. They ran back and fetched the bucket of tar, when one exclaimed, {with an oath, "}*God damn it, let us tar up his mouth*;" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: "*God damn ye, hold up yer head and let us giv ye some tar*." —

19. They then tried to force a vial into my mouth, and broke it in my teeth.

20. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "*God damn ye, that's the way the Holy Ghost falls on folks*{!}"

21. ¶ They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights.

22. I made my way towards one of them, and found it was Father Johnson's. When I had came to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed {crushed} to pieces, and fainted.

23. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in. . . . . .

24. ¶ My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again.

25. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbelite preacher, and leader of the mob; one Mc Clentic, son of a Campbelite minister; and Pelatiah Allen, Esq. who gave the mob a barrel of whiskey to raise

their spirits; and many others.

26. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

PART 62

THE BAPTISM *of Fire and the Holy Ghost given to Heber C. Kimball, in Mendon, New York, on April 15, 1832, as related by himself. (**Life of Heber C. Kimball** p. 38–39)*

1. ¶ Under the ordinances of baptism and the laying on of hands, I received the Holy Ghost, as the disciples did in ancient days, which was like a consuming fire.

2. I felt as though I sat at the feet of Jesus, and was clothed in my right mind, although the people called me crazy.

3. ¶ I continued in this way for many months, and it seemed as though my body would consume away;

4. At the same time the scriptures were unfolded to my mind in such a wonderful manner that it appeared to me, at times, as if I had formerly been familiar with them.

PART 63

SIDNEY RIGDON *is subjected to the buffetings of Satan, as Prophesied by the Prophet Joseph Smith while in Kirtland on or about the 25th of July, 1832, as related by Philo Dibble in 1882, at Salt Lake City, Utah. (**Early Scenes in Church History, Eighth Book of the Faith Promoting Series** p. 79–80; see also **BYU Studies** Winter 1976, Vol. 16, No. 2 p. 189)*

1. ¶ On invitation of Father Johnson, of Hiram, Joseph removed his family to his home, to translate the New Testament. This was in the year 1831.

2. ¶ At this time Sidney Rigdon was left to preside at Kirtland and frequently preached to us. Upon one occasion he said the keys of the kingdom were taken from us.

3. On hearing this, many of his hearers wept, and when some one undertook to dismiss the meeting by prayer he said praying would do them no good, and the meeting broke up in confusion.

4. ¶ Brother Hyrum came to my house the next morning and told me all about it, and said it was false, and that the keys of the kingdom were still with us.

5. He wanted my carriage and

horses to go to the town of Hiram and bring Joseph. The word went abroad among the people immediately that Sidney was going to expose "Mormonism."

6. ¶ Joseph came up to Kirtland a few days afterwards and held a meeting in a large barn. Nearly all the inhabitants of Kirtland turned out to hear him. The barn was filled with people, and others, unable to get inside, stood around the door as far as they could hear.

7. ¶ Joseph arose in our midst and spoke in mighty power, saying: "I can contend with wicked men and devils — yes with angels.

8. No power can pluck those keys from me, except the power that gave them to me; that was Peter, James and John. But for what Sidney has done, the devil shall handle him as one man handles another."

9. ¶ Thomas B. Marsh's wife went from the meeting and told Sidney what Joseph had said, and he replied: "Is it possible that I have been so deceived? But if Joseph says so, it is so."

10. ¶ About three weeks after this, Sidney was lying on his bed alone. An unseen power lifted him from his bed, threw him across the room, and tossed him from one side of the room to the other.

11. The noise being heard in the adjoining room, his family went in to see what was the matter, and found him going from one side of the room to the other, from the effects of which Sidney was laid up for five or six weeks. Thus was Joseph's prediction in regard to him verified.

PART 64

THE GIFT OF TONGUES *given to Brigham Young and others, while in Kirtland, Ohio, in early November 1832. (**History of the Church** 1:295–297)*

***Note**: The following entry was not included when this portion of the Prophet's history was first published in the **Times and Seasons** on October 15, 1844 (see **Times and Seasons** 5:673). It was not until the later Utah editions of the Prophet's history were published that this incident was added.*

1. ¶ About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe County, New York. They spent four or five days at Kirtland, during which we had many interesting moments.

2. At one of our interviews, Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself.

PART 65

THE GIFT OF TONGUES *manifested through Brigham Young and a prophecy that he would at some future time lead the Church, given by the Prophet Joseph Smith at Kirtland, Ohio, in early November 1832, as related by President Brigham Young and published in the* ***Deseret News*** *in 1858. (**Deseret News**, February 10, 1858, Vol. 7, No. 49 p. 1)*

Note: *The Prophecy that Brigham Young would one day lead the Church was, as he says, never heard by himself—nor did he hear of it until some time around the year 1858, when it was first published in the* ***Deseret News****. That this is so is evident from the fact that the first manuscript draft of Brigham Young's History does not mention the Prophecy, even though it does refer to him speaking in tongues.*

1. ¶ A few weeks after my baptism I was at brother Kimball's house one morning, and while family prayer was being offered up, brother Alpheus Gifford commenced speaking in tongues; soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the apostles were clothed upon with cloven tongues of fire.

2. ¶ In September, 1832, brother Heber C. Kimball took his horse and wagon, brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph;

3. We visited many friends on the way, and some branches of the church; we exhorted them and prayed with them, and I spoke in tongues; some pronounced it genuine and from the Lord, and others pronounced it of the devil.

4. ¶ We proceeded to Kirtland, and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshment, and started to see the Prophet. We went to his father's house, and learned that he was in the woods chopping.

5. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood, here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony by the spirit of prophecy that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome; we soon returned to his house, he accompanying us.

6. ¶ In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues.

7. As soon as we arose from our knees, the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me; he told them it was the pure Adamic language.

8. Some said to him they expected he would condemn the gift brother Brigham had, but he said, "No, it is of God, and the time will come when bro[ther] Brigham Young will preside over this Church." The latter part of this conversation was in my absence.

PART 66

THE GIFT OF TONGUES *manifested through Brigham Young and the Prophet Joseph Smith, in a meeting of the Saints at Kirtland, Ohio, in early November, 1832, as related by Joseph Young Senior at Salt Lake City, in 1878. (**History of the Organization of the Seventies** p. 10–11)*

1. In a meeting held in the year 1832, on the occasion of Elder Brigham Young speaking in tongues, the Prophet being present; it was the first time that the exercise of this gift had come under his notice.

2. The congregation was at the time in a kneeling posture. As soon as Brother Brigham had concluded his prayer, the Prophet rose to his feet and invited them to rise and be seated.

3. Joseph then addressed them, and said: "Brethren, this tongue that we have heard is the gift of God, for He has made it known unto me, and I shall never oppose anything that comes from Him.

4. I feel the spirit that Brother Brigham has manifested in this gift of tongues, and I wish to speak myself in the tongue that it will please the Lord to give me."

5. He accordingly spoke in what may be called an open and fluent language; more so than was commonly heard. He occupied some minutes in the exercise of the gift.

6. After he had concluded he said, "Brethren, this is the language of our father Adam while he dwelt in Eden; and the time will again come, that when the

Lord brings again Zion, the Zion of Enoch, this people will then all speak the language which I have just spoken."

PART 67

A VISION *of Jesus Christ given to John Murdock, Zebedee Coltrin and the Prophet Joseph Smith while in a prayer meeting which occurred during the winter of 1832–33, at Kirtland Ohio as related by John Murdock. (Typescript of "An abridged Record of the Life of John Murdock Taken From His Journal by Himself", Special Collections, BYU Library)*

1. During the winter that I boarded with Brother Joseph as just mentioned, we had a number of prayer meetings, in the Prophet's chamber, in which we obtained great blessings.

2. In one of those meetings the Prophet told us if we could humble ourselves before God, and exercise strong faith, we should see the face of the Lord.

3. And about midday the visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely, the visage of his face was sound and fair as the sun.

4. His hair a bright silver gray, curled in most majestic form, His eyes a keen penetrating blue, and the skin of his neck a most beautiful white and he was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen.

5. His countenance was most penetrating, and yet most lovely. And while I was endeavoring to comprehend the whole personage from head to feet it slipped from me, and the vision was closed up.

6. But it left on my mind the impression of love, for months, that I never before felt to that degree.

PART 68

THE TESTIMONY *of the three witnesses, the Gift of Tongues and a Vision given to Edward Stevenson, at Pontiac, Oakland Co., Michigan, in 1833, as related by himself in the* ***Millennial Star*** *on May 31, 1886.* (***Millennial Star*** *Vol. 48:341–342)*

1. ¶ God has left this generation without excuse, by fulfilling the words of the Apostle: "In the mouth of two or three witnesses shall every word be established."

2. Fifty-six years ago, Oliver Cowdery, David Whitmer and Martin Harris were the three favored ones to behold the heavenly vision in open daylight.

3. Having been personally acquainted with all three and held hours of private conversation with two of them, I feel it a pleasure as well as a duty to relate some of the various testimonies and incidents that have come under my observation, more especially as only one of the witnesses is now living.

4. ¶ Fifty-three years ago, [i.e. 1833] in the town of Pontiac, Oakland County and then Territory, but since [the] State of Michigan, when I was but thirteen years of age, I first met with Joseph Smith, the Prophet of this generation and of the nineteenth century.

5. I shall never forget the impression then made upon me by his presence and voice. He was accompanied by the three witnesses before mentioned, and at public meetings all of them in turn bore testimony, and to us it was indeed a day of Pentecost.

6. First the Prophet related how he was alone in the woods in secret prayer, when a bright light began to shine around him (like unto Paul's vision) the brightness of which at first alarmed him, but his fear was soon dispelled by the voice of the Father introducing His Only Begotten Son to him, who spoke to the young man, and instructed him (see Zech., 2nd chapter).

7. He also described the visit of the angel (three times during one night to his bedchamber) who instructed him in the fullness of the everlasting Gospel, which was to be established and preached to every nation, kingdom, tongue and people, as spoken of in Revelations xiv., 6, 7 vs.; also quoting Isaiah, 2nd chapter.

8. While relating those visions the countenance of the Prophet shone, and the Spirit of the Lord filled the house, and for one I can bear my testimony that I was as one born again, regenerated, converted, for, "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job xxxii).

9. My mind was so enlightened that I felt to exclaim, as did the prophet Isaiah, "Sing, O heavens; and be joyful, O earth: and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted."

10. Oliver, David, and Martin each related at various meetings the vision as they beheld it, each time being deeply inspired, and they spoke as no man could speak only as they who had stood in the presence of an heavenly messenger.

11. They said that they were in the presence of an angel who talked with them (an example may be found in Rev. i, chap. 1–3 vs.) and also showed them the plates containing the characters as engraved upon them, stating that the

translation of them as found in the Book of Mormon was correct, and that the translation was given by the power of God, and not by the wisdom of man.

12. He also showed them the Urim and Thummim, which was used by the ancient prophets for the purpose of translating, and was a gift of God to His chosen people.

13. They further said that the voice of the Lord commanded them, as witnesses, to be faithful to the trust reposed in them, and that their testimony should be had in remembrance and should go forth unto the convincing of the honest in heart in all nations, and no power should stop the progress of this the work of God.

14. At this time many believed the testimony of these witnesses, and they were told by the Prophet Joseph Smith that the gifts of the Gospel should follow them that believed, and by this they should know him to be a Prophet sent of God.

15. A branch of the Church was raised up, some of my school mates becoming members, believing, repenting of all past sins with a Godly sorrow, and calling upon the Lord for his mercy, as instructed by the Prophet and Elders,

16. For two Elders — Wood, and Carter, had come in advance of the Prophet and the three witnesses, teaching the self-same doctrines, confirmed by the Prophet, that all were required to be baptized by immersion (born of the water and of the spirit: see John iii), and that too for the remission of sins, with a promise that they should receive the Holy Ghost by the laying on of hands.

17. ¶ The Prophet further said that although this was not practiced now in our day, he was commanded by the angel to do so, even as were the ancient disciples; and as the signs followed those disciples so they should follow believers now, for the angel had restored the same Gospel and blessings.

18. Some of my school mates and others of the little branch of the Church, in the meetings, spoke in the gift of tongues, while others received the gift of interpretation, as was promised by the Prophet Joseph Smith, and also by the Savior to his former disciples as recorded in Mark 16th chap., 17th and 20th verses:

19. "And these signs shall follow them that believe: . . . they shall speak with new tongues . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

20. And my testimony is that Joseph Smith proved himself to be a true Prophet, for I personally heard his words and promises and saw them verified, and before God I lie not.

21. On one occasion a member of the Branch named Elijah Fordham, at a testimony meeting spoke in the gift of tongues as two French travelers came up to the window which was open.

22. One of those strangers asked a lad if he knew what Brother Fordham was saying, and he of course replied, "No." The travelers then said that this tongue was for them as he was preaching the Gospel to them in French.

23. When those gifts were given the power of God was manifested, and tears of joy ran down the faces of those youthful members.

24. About this time I saw in a vision all of those who had joined this Branch, arrayed in beautiful white, flowing robes, and I alone was without one.

25. I shall never forget the impression made on my mind by this vision, and I looked up to my guide who stood by my side, and being only a youth I remember how I had to look up to speak to him, asking him how it was that I was deprived of this beautiful robe.

26. In reply, he said: "Look, do you see any one with a robe excepting those who have obeyed this everlasting Gospel?"

27. "But," said I, "I fully believe, I have been deeply impressed by the power of the spirit, and convinced."

28. "But you have not come in at the door, been born of the water and of the Holy Ghost." It was not long before I was baptized, and entitled to the robe.

29. This has been 53 years ago, and I have no regret or doubt, for I have seen the gifts of the Gospel follow; the sick healed by the power of God, and thousands made to rejoice.

PART 69

PROPHECIES *of the Prophet Joseph Smith concerning the destruction of the wicked, written in a letter from the Prophet to N. C. Saxton, Rochester, New York, while in Kirtland, Ohio, on January 4, 1833.* ***(The Personal Writings of Joseph Smith*** *p. 273–274; see also* ***History of the Church*** *1:315–316;* ***Teachings of the Prophet Joseph Smith*** *p. 17–18)*

1. I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation — pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of this land, to open and prepare the way for the return of the lost tribes of Israel from the north country.

2. The people of the Lord, those who have complied with the requisitions of the new covenant, have

already commenced gathering together to Zion, which is in the state of Missouri.

3. Therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation.

4. Therefore, fear God and give glory to Him, for the hour of His judgment is come.

5. Repent ye, repent ye and embrace the everlasting covenant and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled.

6. Remember these things, call upon the Lord while He is near and seek Him while He may be found, is the exhortation of your unworthy servant.

Joseph Smith, Jun.

PART 70

SPIRITUAL MANIFESTATIONS *given to a conference of the brethren at Kirtland, Ohio, January 22, 23, 1833 as related by the Prophet Joseph Smith. (**Times and Seasons** 5:723; **History of the Church** 1:322–324)*

1. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same, in His dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days; —

2. For as we, viz: Joseph Smith Jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith Sen., Samuel H. Smith, John Murdock, Lyman {E.} Johnson, Orson Hyde, Ezra Thayer, high priests; and Levi Hancock, and William Smith, elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother W{illia}m Smith, after which the Lord poured out His Spirit in a miraculous manner until all the Elders spoke in tongues, and several members, both male and female, {exercised the same gift.}

3. Great and glorious were the divine manifestations of the Holy Spirit.

4. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the

return of these long absent blessings.

5. ¶ On the 23rd {of January,} we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's Gospel,) as commanded of the Lord. —

6. Each Elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded.

7. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes, &c.

8. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

9. ¶ I then said to the elders, "As I have done so do ye; wash ye, therefore, one another's feet,{"} and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation;

10. But if any of them should sin willfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of Satan until the day of redemption.

11. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung a hymn, and went out.

PART 71

A VISITATION *of Jesus Christ and God the Father during a meeting of the School of the Prophets, at Kirtland, Ohio, probably in February, 1833, as related by Zebedee Coltrin in a meeting of the School of the Prophets on October 3rd, 1883, at Salt Lake City. (Salt Lake School of the Prophets Minutes, 1883, p. 58–60, Church Historical Department)*

1. "At one of these meetings [of the School of the Prophets] after the organization of the school, [the school being organized] on the 23rd [of] January, 1833, when we were all together,

Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from east to west, and Joseph asked if we saw him.

2. “I saw him and suppose the others did, and Joseph answered, ‘That is Jesus, the Son of God, our elder brother.’

3. “Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; He was surrounded as with a flame of fire.”

4. He (Bro[ther] C[oltrin]) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness.

5. “The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him.”

6. ¶ When asked about the kind of clothing the Father has on, Bro[ther] Coltrin said, “I did not discover His clothing for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person.

7. “I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man.

8. “He sat in a chair as a man would sit in a chair, but this appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones.

9. “The Prophet Joseph said: ‘Brethren now you are prepared to be the Apostles of Jesus Christ, for you have seen both the Father and the Son, and know that They exist and that They are two separate Personages.’

10. ¶ “This appearance occurred about two or three weeks after the opening of the school.

11. “After the Father had passed through, Joseph told us to again take our positions in prayer.

12. “We did so, and in a very short time he drew our attention and said to us that Bro[ther] Reynolds Cahoon was about to leave us — and told us to look at him.

13. “He (Bro[ther] Cahoon) was on his knees, and his arms were extended, his hands and wrists, head, face and neck down to his shoulders were as a piece of amber — clear and transparent, his blood having apparently left his veins.

14. “Upon the attention of the brethren being thus called to Bro[ther] Cahoon, the change seemed to pass away and Joseph said that in a few minutes more Bro[ther] Cahoon would have left us; but he came to himself again.

15. ¶ “The school room was in the upper room of Whitney’s store [at Kirtland].”

PART 72

A VISION *of Christ upon the cross in the Kirtland Temple, also the visitation of an angel in a meeting of the School of the Prophets at Kirtland, Ohio, probably in February, 1833, as related by Zebedee Coltrin in a meeting of the School of the Prophets at Salt Lake City, on October 11th, 1883. (Salt Lake School of the Prophets Minutes, 1883 p. 69, Church Historical Department)*

1. “Once Joseph gave notice to the school [of the Prophets] for all to get up before sunrise, then wash themselves and put on clean clothing and be at the school by sunrise, as it would be a day of revelation and vision.

2. “They opened with prayer. Joseph then gave instructions to prepare their minds. He told them to kneel and pray with uplifted hands.”

3. (Brother Coltrin then gave an account of the appearance of the Father and Son as given in the Minutes of the Meeting of the 3rd. inst.)

4. Jesus was clothed in modern clothing, apparently of gray cloth. When he saw him in the Kirtland Temple, on the cross his hands were spiked to the wood, and he had around him what appeared like a sheet.”

5. He [Brother Coltrin] had seen Joseph giving revelation when he could not look on his face, so full was he (Joseph) of the glory of God, and the house was full of the same glory.

6. “About the time th[at] the school was first organized some wished to see an angel, and a number joined in the circle, and prayed.

7. “When the vision came, two of the brethren shrank and called for the vision to close or they would perish, these were brothers Hancock and Humphries.

8. “When the Prophet came in they told him what they had done and he said the angel was no further off than the roof of the house, and a moment more he would have been in their midst.

PART 73

A VISITATION *of Jesus Christ and God the Father during a meeting of the School of the Prophets, at Kirtland, Ohio, probably in February 1833, as related by Zebedee Coltrin in a meeting of the School of the Prophets at Salt Lake City, on October 3, 1883, reported by Wilford Woodruff. (**Wilford Woodruff Journal**, October 11, 1883)*

1. Zebedee Coltrin related a vision in the Temple in Kirtland after the School of the Prophets was organized.

2. He said while sitting in council, a personage passed through the room dressed in usual clothing. Joseph said that was the Savior.

3. Soon another personage passed through the house clothed in fire. His features and feet were visible, but his body was wrapped in flames. Joseph said that was God the Father.

PART 74

A VISION *of the Savior and other heavenly manifestations given to the High Priests while assembled in the school room of the prophets at Kirtland, Ohio, March 18, 1833, as related by the Prophet Joseph Smith sometime after April 1838.* (***Times and Seasons*** *5:738;* ***History of the Church*** *1:334–335)*

1. I exhorted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see a heavenly vision;

2. And after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God so as to behold many things.

3. ¶ I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw.

PART 75

A VISITATION *of an Angel to Harrison Burgess, revealing the Golden Plates of the Book of Mormon while at Putnam, New York, in the latter part of May 1833, as related by himself in 1884, at Salt Lake City, Utah.* (***Labors in the Vineyard, Twelfth Book of the Faith Promoting Series*** *p. 65–66)*

1. ¶ On third Sabbath in May while speaking to a congregation I declared that I knew that the Book of Mormon and the work of God were true.

2. The next day while laboring in the field something seemed to whisper to me, "Do you know the Book of Mormon is true?"

3. My mind became perplexed and darkened, and I was so tormented in spirit that I left my work and retired into the woods.

4. The misery and distress that I there experienced cannot be described. The tempter all the while seemed to say, "Do you know the Book of Mormon is true?"

5. I remained in this situation about two hours. Finally I resolved to know, by exercising faith similar to that which the brother of Jared possessed, whether I had proclaimed the truth or not, and commenced praying to the God of Heaven for a testimony of these things.

6. Suddenly a glorious personage clothed in white stood before me and exhibited to my view the plates from which the Book of Mormon was taken.

PART 76

THE TWENTY-FOUR TEMPLES *as shown in the plot of the city of Zion, given by revelation to the Prophet Joseph Smith, and related by him in the Kirtland High Council, on June 24, 1833. (Kirtland [High] Council Minute Book, June 24, 1833, Church Historical Department; Material in braces {} is taken from the* ***History of the Church*** *1:359)*

1. ¶ The names of the Temples to be built on the painted squares as represented on the plot of the City of Zion, which is now about to be forwarded thither: —

2. Numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem.

3. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishops.

4. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God.

5. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations.

6. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People.

7. Numbers 19, 20, and 21, House of the Lord for the High{est} Priesthood after the order of Aaron, the Law of the Kingdom of Heaven, and Messenger to the Peopl.e.

8. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church.

9. Numbers 13, 14, and 15, House of the Lord for the Dea-

cons in Zion, Helps in Government.

10. Underneath must be written on each House — HOLINESS TO THE LORD.

PART 77

A VISION *concerning the construction of the Kirtland Temple, given to the Prophet Joseph Smith and his counselors, Frederick G. Williams and Sidney Rigdon, at Kirtland, Ohio, probably in June 1833 (see D&C 95:14), as related by Truman O. Angell in his diary. (Typescript of the Diary of Truman O. Angell, p. 4–5, Special Collections, BYU Library)*

1. ¶ I here desire to mention a few more items in connection with the Temple. The work on the Lower Hall went on to the finishing of the stands, and pews or slips, plastering and painting complete.

2. ¶ About this time Frederick G. Williams, one of President Smith's counselors, came into the Temple, when the following dialogue took place in my presence.

3. ¶ Carpenter Ralph said, "Doctor [Williams] what do you think of the House?" ¶ He answered, "It looks to me like the pattern precisely." He then related the following:

4. ¶ "Joseph received the word of the Lord for him to take his two counselors Williams and Rigdon and come before the Lord, and He would show them the plan or model of the House to be built.

5. "We went upon our knees, called on the Lord, and the building appeared within viewing distance: I being the first to discover it. ¶ Then all of us viewed it together.

6. ¶ "After we had taken a good look at the exterior, the building seemed to come right over us, and the makeup of this hall seemed to coincide with what I there saw to a minutia."

7. ¶ Joseph was accordingly enabled to dictate to the mechanics, and his counselors stood as witnesses; and this was strictly necessary in order to satisfy the spirit of unbelief in consequence of the weakness or childishness of the brethren of those days. ¶ The following are a few items which transpired about this time.

8. ¶ One I will note; Joseph came unto the Hall; the leading mechanic, John Carl (by profession a carriage builder) wanted to seat the House contrary to what Joseph had proposed.

9. ¶ Joseph answered him that he had seen the inside of every building that had been built unto the Lord upon this earth and he hated to have to say so.

10. Under such childlike feeling they prepared to dedicate the Lower Hall.

PART 78

THE WHISPERING *of the Spirit to the Prophet Joseph Smith, concerning Vienna Jaques, which he wrote to her in a letter at Kirtland, Ohio, on September 4, 1833. (**History of the Church** 1:408; see also **Teachings of the Prophet Joseph Smith** p. 26)*

1. ¶ Joseph, thou are indebted to thy God for the offering of thy sister Vienna, which proved a savor of life as pertaining to thy pecuniary concerns.

2. Therefore she should not be forgotten of thee, for the Lord hath done this,

3. And thou shouldst remember her in all thy prayers and also by letter, for she oftentimes calleth on the Lord, saying,

4. "O Lord, inspire thy servant Joseph to communicate by letter some word to thine unworthy handmaiden, and say all my sins are forgiven, and art thou not content with the chastisement wherewith thou hast chastised thy handmaiden?"

PART 79

THE HEALING *of Philo Dibble of a gunshot wound received at the hands of a mob while defending his property at Independence, Missouri, through the administration of Newel Knight, on November 4, 1833, as related by Newel Knight sometime before his death on January 11, 1847. (**Scraps of Biography, Tenth Book of the Faith Promoting Series** p. 80–81)*

1. ¶ From the 31st of October until the 4th of November, there was one continual scene of outrages of the most hideous kind.

2. The mob collected in different parts of the county and attacked the Saints in most of their settlements, houses were unroofed, others were pulled down, leaving women and children, and even the sick and dying exposed to the inclemency of the weather.

3. Men were caught and whipped or clubbed until they were bruised from head to foot, and some were left upon the ground for dead.

4. The most horrid threats and imprecations were uttered against us, and women and children were told, with cursings, that unless they left the country immediately they should be killed.

5. The brethren had to get together to protect themselves, and they went from place to place to assist those who were threatened.

6. In some instances these parties, when marching to the relief of their brethren, were intercepted and flagrant outrages committed upon them.

7. Things continued in this state until the 4th of November, when the mob were hunting a small party of our brethren, and breaking down, and feeding upon our crops, and otherwise destroying them.

8. While fifty or sixty were thus engaged, about thirty of the brethren came upon them and a battle ensued.

9. As soon as the mob saw the brethren coming, some of them called out, "Fire, G—d d—m ye, fire!" and several shots were immediately fired into our party, which were promptly returned, when the mob fled, leaving some of their horses in one of the corn fields, and H. L. Brazil and Thomas Linvill dead on the ground.

10. We also learned that several of their number were wounded. We had two or three wounded.

11. One, a young man named Barber, received a mortal wound; he was the first man in this dispensation, who was martyred for the truth's sake.

12. Another, Philo Dibble, was wounded in the abdomen at the first discharge; he was examined by a surgeon of great experience, who had served in the Mohawk war, and he said he never knew a man to live who was wounded in such a manner.

13. The next day I went to see Brother Dibble, and found the house where he lay surrounded by the mob.

14. I managed to get in, and went to the bed; two men came and seated themselves at the door; as I looked upon Brother Dibble lying there in extreme agony, I drew the bed curtains with one hand and laid the other upon his head, praying secretly to our heavenly Father in his behalf.

15. I then left, as I did not wish to put myself into the power of the mob; and the next day business took me some ten miles from the place, where I met Brother Dibble making his escape from the county.

16. He told me that as soon as I placed my hand upon his head, the pain and soreness seemed gradually to move as before a power driving it, until in a few minutes it left his body.

17. He then discharged about a gallon of putrid matter, and the balls and pieces of clothing which had passed into his body.

PART 80

THE HEALING *of Philo Dibble of a gunshot wound received at the hands of a mob, while defending his property at Independence, Missouri, through the administration of Newel Knight, on November*

4, 1833, as related by Philo Dibble in 1882, at Salt Lake City, Utah. ***(Early Scenes in Church History, Eighth Book of the Faith Promoting Series*** *p. 82–85)*

1. ¶ When the mob first began to gather and threaten us, I was selected to go to another county and buy powder and lead. The brethren gave me the privilege of choosing a man to go with me.

2. I took with me a man by the name of John Poorman. We thought we were good for four of the mob. We went to the town of Liberty, Clay County, and purchased the ammunition, and returned safely.

3. ¶ Soon after I returned a mob of about one hundred and fifty came upon us in the dead hour of night, tore down a number of our houses and whipped and abused several of our brethren.

4. I was aroused from my sleep by the noise caused by the falling houses, and had barely time to escape to the woods with my wife and two children when they reached my house and proceeded to break in the door and tear the roof off.

5. I was some distance away from where the whipping occurred, but I heard the blows of heavy ox goads upon the backs of my brethren distinctly.

6. The mob also swore they would tear down our grist mill, which was situated at the Colesville branch, about three miles from the settlement, and lest they should really do so, and as it was the only means we had of getting our grain ground, we were counseled to gather there and defend it.

7. We accordingly proceeded there the next morning. The following night two men came into our camp, pretending they wanted to hire some men to work for them.

8. Brother Parley ordered them to be taken prisoners, when one of them struck him a glancing blow on the head with his gun, inflicting a severe wound. We then disarmed them and kept them as prisoners until morning when we gave them back their arms and let them go.

9. ¶ The next day we heard firing down in the Whitmer settlement, and seventeen of our brethren volunteered to go down and see what it meant.

10. Brother George Beebe was one of these volunteers and also one of the men who was whipped the night previous.

11. When these seventeen men arrived at the Whitmer settlement, the mob came against them and took some prisoners. Brother David Whitmer brought us the news of this and said: "Every man go, and every man take a man!"

12. ¶ We all responded and met the mob in battle, in which I was wounded with an ounce ball and two buck shot, all entering my body just at the right side of my

navel. The mob were finally routed, and the brethren chased them a mile away.

13. Several others of the brethren were also shot, and one, named Barber, was mortally wounded. After the battle was over, some of the brethren went to administer to him, but he objected to their praying that he might live, and asked them if they could not see the angels present.

14. He said the room was full of them, and his greatest anxiety was for his friends to see what he saw, until he breathed his last, which occurred at three o'clock in the morning.

15. ¶ A young lawyer named Bazill, who came into Independence and wanted to make himself conspicuous, joined the mob and swore he would wade in blood up to his chin. ¶ He was shot with two balls through his head, and never spoke.

16. There was another man, whose name I fail to remember, that lived on the big blue, who made a similar boast. He was also taken at his word.

17. His chin was shot off, or so badly fractured by a ball that he was forced to have it amputated, but lived and recovered, though he was a horrible sight afterwards.

18. ¶ After the battle I took my gun and powder horn and started for home. When I got about half way I became faint and thirsty. I wanted to stop at Brother Whitmer's to lay down.

19. The house, however, was full of women and children, and they were so frightened that they objected to my entering, as the mob had threatened that wherever they found a wounded man they would kill men, women and children.

20. ¶ I continued on and arrived home, or rather at a house in the field that the mob had not torn down, which was near my own home.

21. There I found my wife and two children and a number of other women who had assembled. I told them I was shot and wanted to lay down.

22. ¶ They got me on the bed, but on thinking of what the mob had said, became frightened, and assisted me upstairs. I told them, however, that I could not stay there, my pain was so great.

23. They then got me downstairs again, and my wife went out to see if she could find any of the brethren. In searching for them she got lost in the woods and was gone two hours, but learned that all the brethren had gone to the Colesville branch, three miles distant, taking all the wounded with them save myself.

24. ¶ The next morning I was taken farther off from the road, that I might be concealed from the mob. I bled inwardly until my body was filled with blood, and remained in this condition until the next day at five p.m.

25. I was then examined by a surgeon who was in the Black Hawk war, and who said that he had seen a great many men wounded, but never saw one wounded as I was that ever lived. He pronounced me a dead man.

26. ¶ David Whitmer, however, sent me word that I should live and not die, but I could see no possible chance to recover.

27. After the surgeon had left me, Brother Newell Knight came to see me, and sat down on the side of my bed. He laid his right hand on my head, but never spoke.

28. I felt the Spirit resting upon me at the crown of my head before his hand touched me, and I knew immediately that I was going to be healed.

29. It seemed to form like a ring under the skin, and followed down my body. When the ring came to the wound, another ring formed around the first bullet hole, also the second and third.

30. Then a ring formed on each shoulder and on each hip, and followed down to the ends of my fingers and toes and left me.

31. I immediately arose and discharged three quarts of blood or more, with some pieces of my clothes that had been driven into my body by the bullets.

32. I then dressed myself and went outdoors and saw the falling of the stars, which so encouraged the Saints and frightened their enemies. It was one of the grandest sights I ever beheld.

33. From that time not a drop of blood came from me and I never afterwards felt the slightest pain or inconvenience from my wounds, except that I was somewhat weak from the loss of blood.

PART 81

SIGNS *in the Heavens of the second coming of Christ, as seen by the Prophet Joseph Smith at Kirtland, Ohio, early on the morning of November 13, 1833, and related by himself some time after April 1838. (**Times and Seasons** 6:898; Material in braces {} is taken from the **History of the Church** 1:439–440)*

1. ¶ November 13th. About 4 o'clock a.m. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens.

2. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hailstones; a literal fulfillment of the word of God as recorded in the holy scriptures and a sure sign that the coming of Christ is close at hand.

3. In the midst of this shower of fire, I was led to exclaim, {"}How marvelous are Thy works, O Lord!

I thank Thee for Thy mercy unto Thy servant; save me in Thy kingdom for Christ's sake. Amen.{"}

4. The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether.

5. Some at times appeared like bright shooting meteors, with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. {These seemed to vanish when they fell behind the trees, or came near the ground.}

6. Some of the long trains of light following the meteoric stars, were visible for some seconds; those streaks would cut {curl} and twist up like serpents writhing.

7. ¶ The appearance was beautiful, grand and sublime beyond description; {and it seemed} as though all the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners on {of} the earth.

8. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet, it will not fully compare with the time when the sun shall become black like sack-cloth of hair, the moon like blood; Rev. 6:13; and the stars fall to the earth — as these appeared to vanish when they fell behind the trees, or came near the ground.

PART 82

THE VOICE *of the Lord given to the Prophet Joseph Smith in answer to his inquiry, "When will Zion be redeemed?" as related in a letter to the Exiled Saints in Missouri, dated December 10, 1833, Kirtland, Ohio. (**Times and Seasons** 6:928–929; Material in braces {} is taken from the **History of the Church** 1:453–456)*

1. ¶ I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience and forsaken the new covenant; all such will be made manifest by their works in due time.

2. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given.

3. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing.

4. By this, and also others, and also one received of late, I know that Zion in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is:

5. "Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. —

6. Now there are two things of which I am ignorant and the Lord will not shew them unto me, perhaps for a wise purpose in Himself; I mean in some respects: and they are these, why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head.

7. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

8. ¶ When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out and cast it from thee; or if thy right arm offend thee, cut it off and cast it from thee."

9. Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together,

10. And yet, notwithstanding all this, it is with difficulty that I can restrain my feelings, when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation;

11. But I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings there may not anything separate us from the love of Christ.

12. ¶ Brethren, when we learn your sufferings it awakens every sympathy of our hearts, it weighs

us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings: and I myself should have been with you, had not God prevented it in the order of His providence; that the yoke of affliction might be less grievous upon you; God having forewarned me, concerning these things, for your sake; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us.

13. ¶ O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that preadventure, God hath laid up in store great good for us in this generation, and {may} grant that we may yet glorify His name.

14. I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end:

15. Let your sufferings be what they may, it is better in the eyes of God, that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God.

16. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.;

17. And pray to God, day and night, to return you in peace and in safety to the lands of your inheritance:

18. And when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

19. Behold He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His lips!

20. All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps.

21. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the Saints, Give us of your lands, behold there will be no room found for them.

22. As respects giving deeds: I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

23. ¶ I would suggest some ideas to Elder Phelps, not knowing as they will be of any real benefit, but suggest them for consideration.

24. I would be glad that he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

25. ¶ But perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety.

26. We must be wise as serpents and harmless as doves.

27. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, {and} her calamities, &c.

28. ¶ Now hear the prayer of your unworthy brother in the new and everlasting covenant: O My God! Thou who hast called and chosen a few, through Thy weak instrument, by commandment, and sent them to Missouri, a place which Thou didst call Zion, and commanded Thy servants to consecrate it unto Thyself for a place of refuge and safety for the gathering of Thy Saints, to be built up a holy city unto Thyself;

29. And as Thou hast said that no other place should be appointed like unto this; therefore, I ask Thee in the name of Jesus Christ, to return Thy people unto their houses, and their inheritances, to enjoy the fruit of their labors;

30. That all the waste places may be built up; that all the enemies of Thy people, who will not repent and turn unto Thee, {may} be destroyed from off the face of the land; and let a house be built and established unto Thy name;

31. And let all the losses that Thy people have sustained, be rewarded unto them, even more than four-fold; that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy Saints, when they are scattered like sheep and are persecuted, flee unto Zion, and be established in the midst of her;

32. And let her be organized according to Thy law, and let this prayer ever be recorded before Thy face;

33. Give Thy Holy Spirit unto my brethren, unto whom I write; send Thine angels to guard them, and deliver them from all evil;

34. And when they turn their faces toward Zion, and bow down before Thee and pray, may their sins never come up before Thy face, neither have place in the book of Thy remembrance, and may they depart from all their iniquities;

35. Provide food for them as Thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life eternally before Thy face; Amen.

36. ¶ Finally, brethren, the grace of our Lord Jesus Christ be with you all until His coming and {His} kingdom; Amen.

Joseph Smith, Jun.

PART 83

Instruction *relative to conducting the affairs of the Kingdom of God, as delivered in an epistle from the Elders in Kirtland to their brethren abroad and published in the December 1833 issue of* ***The Evening and Morning Star****. (****The Evening and Morning Star*** *Vol. 2, No. 15, December 1833 p. 120;* ***Times and Seasons*** *6:960; Material in braces {} is taken from the* ***History of the Church*** *1:467–469)*

1. ¶ We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us.

2. Time is rapidly rolling on, and the prophecies must be fulfilled.

3. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come.

4. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the Saints be patient and see the salvation of God.

5. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father with {all} the holy angels.

6. ¶ On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "Lay hands suddenly upon no man."

7. Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except

they awake and magnify their office.

8. Let the Elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a faithful man, who is able to teach others also; that the cause of Christ suffer not.

9. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "called and chosen, and faithful."

10. Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ.

11. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "it is a day of warning and not a day of many words."

12. If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings.

13. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

14. Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil:

15. Finally, in these critical times, be careful; call on the Lord day and night. Beware of pride; beware of false brethren, who will creep in among you to spy out your liberties, &c.

16. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth.

17. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

18. ¶ We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell.

PART 84

A Vision *given to Robert Mason, in Connecticut, about the year 1800, concerning the restoration and Wilford Woodruff's acceptance of the Gospel in the winter of 1833, as related by Wilford Woodruff in Salt Lake City, Utah, sometime prior to 1881. (****Leaves From My Journal, Third Book of the Faith-Promoting Series*** *p. 1–4)*

1. ¶ I spent the first years of my life under the influence of what history has called the "Blue Laws" of Connecticut.

2. ¶ No man, boy or child of any age was permitted to play or do any work from sunset Saturday night until Sunday night. After sunset on Sunday evening, men might work, and boys might jump, shout and play as much as they pleased.

3. ¶ Our parents were very strict with us on Saturday night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible.

4. ¶ The people of Connecticut in those days thought it wicked to believe in any religion, or belong to any church, except the Presbyterian.

5. They did not believe in having any prophets, apostles, or revelations, as they had in the days of Jesus, and as we now have in the Church of Jesus Christ of Latter-day Saints.

6. ¶ There was an aged man in Connecticut, however, by the name of Robert Mason, who did not believe like the rest of the people.

7. He believed it was necessary to have prophets, apostles, dreams, visions and revelations in the church of Christ, the same as they had who lived in ancient days; and he believed the Lord would raise up a people and a church, in the last days, with prophets, apostles, and all the gifts, powers and blessings, which it ever contained in any age of the world.

8. ¶ The people called this man, the Old Prophet Mason.

9. ¶ He frequently came to my father's house when I was a boy, and taught me and my brothers those principles; and I believed him.

10. ¶ This prophet prayed a great deal, and he had dreams and visions, and the Lord showed him many things, by visions, which were to come to pass in the last days.

11. ¶ I will here relate one vision, which he related to me. The last time I ever saw him, he said: "I was laboring in my field at midday when I was enwrapped in a vision.

12. "I was placed in the midst of a vast forest of fruit trees: I was very hungry, and walked a long way through the orchard, searching for fruit to eat; but I could not find any in the whole orchard, and I wept because I could find no fruit.

13. "While I stood gazing at the orchard, and wondering why there was no fruit, the trees began to fall to the ground upon every side of me, until there was not one tree standing in the whole orchard; and while I was marveling at the scene, I saw young sprouts start up from the roots of the trees which had fallen, and they opened into young, thrifty trees before my eyes.

14. "They budded, blossomed, and bore fruit until the trees were loaded with the finest fruit I ever beheld, and I rejoiced to see so much fine fruit.

15. "I stepped up to a tree and picked my hands full of fruit, and marveled at its beauty, and as I was about to taste of it the vision closed, and I found myself in the field in the same place I was at the commencement of the vision.

16. ¶ "I then knelt upon the ground, and prayed unto the Lord, and asked Him, in the name of Jesus Christ, to show me the meaning of the vision.

17. "The Lord said unto me: 'This is the interpretation of the vision: the great trees of the forest represented the generation of men in which you live.

18. "'There is no church of Christ, or kingdom of God upon the earth in your generation. There is no fruit of the church of Christ upon the earth. There is no man ordained of God to administer in any of the ordinances of the gospel of salvation upon the earth in this day and generation.

19. "'But, in the next generation, I the Lord will set up my kingdom and my church upon the earth, and the fruits of the kingdom and church of Christ, such as have followed the prophets, apostles and saints in every dispensation, shall again be found in all their fullness upon the earth.

20. "'You will live to see the day, and handle the fruit; but will never partake of it in the flesh.'"

21. ¶ When the old prophet had finished relating the vision and interpretation, he said to me, calling my by my Christian name: "I shall never partake of this fruit in the flesh; but you will, and you will become a conspicuous actor in that kingdom."

22. He then turned and left me. These were the last words he ever spoke to me upon the earth.

23. ¶ This was a very striking circumstance, as I had spent many hours and days, during twenty years, with this old Father Mason, and he had never named this vision to me before. But at the beginning of this last conversation he told me that he felt impelled by the Spirit of the Lord to relate it to me.

24. ¶ He had the vision about the year 1800, and he related it to me in 1830 — the same spring that the Church was organized.

25. ¶ This vision, with his other teachings to me, made a great impression upon my mind, and I prayed a great deal to the Lord to lead me by His Spirit, and prepare me for His church when it did come.

26. ¶ In 1832, I left Connecticut, and traveled with my eldest brother to Oswego County, New York; and in the winter of 1833, I saw, for the first time in my life, an Elder of the Church of Jesus Christ of Latter-day Saints.

27. He preached in a school-

house near where I lived. I attended the meeting, and the Spirit of the Lord bore record to me that what I heard was true. I invited the Elder to my house, and next day I, with my eldest brother, went down into the water and was baptized. We were the first two baptized in Oswego County, New York.

28. ¶ When I was baptized I thought of what the old prophet had said to me.

29. ¶ In the spring of 1834, I went to Kirtland, saw the Prophet Joseph Smith, and went with him, and with more than two hundred others in Zion's Camp, up to Missouri.

30. When I arrived, at my journey's end, I took the first opportunity and wrote a long letter to Father Mason, and told him I had found the church of Christ that he had told me about.

31. I told him about its organization and the coming forth of the Book of Mormon; that the Church had Prophets, Apostles, and all the gifts and blessings in it, and that the true fruit of the kingdom and church of Christ were manifest among the Saints as the Lord had shown him in the vision.

32. He received my letter and read it over many times, and handled it as he had handled the fruit in the vision; but he was very aged, and soon died. He did not live to see any Elder to administer the ordinances of the gospel unto him.

33. ¶ The first opportunity I had, after the doctrine of baptism for the dead was revealed, I went forth and was baptized for him. He was a good man and a true prophet, for his prophecies have been fulfilled.

PART 85

THE GIFT *of Healing manifested through the administration of Parley P. Pratt, while on a mission in northern New York State, in the latter part of March 1834, as related by himself sometime before his death on May 13, 1857. (**Autobiography of Parley P. Pratt** p. 118–120)*

1. ¶ As the meeting closed a man named William Cory stepped forward, and earnestly begged of me to go home with him and minister to his wife, as she was lying at the point of death in consequence of a lingering sickness, not having risen up in her bed for six days without swooning or going into fits.

2. He further said that he was worn out by being up with her every night, and that his neighbors were weary with watching, and it was doubted whether she could survive through the night without relief.

3. ¶ The Spirit would not suffer me to go with him that night, but I promised to call in the morning.

4. At this many voices were heard, saying: "Yes, yes, there's a case in hand; let him heal her and we'll all believe." Others exclaimed: "I wonder if she'll be at his meeting tomorrow! We shall see, and if so, we'll all believe."

5. Expressions like these, joined with my own weakness, only tended to dampen my courage and confidence in the case.

6. ¶ I went home with a friend who invited me to partake of his hospitality for the night.

7. As we entered his house, we found one of his children very sick with a violent pain in the head, to which it had been subject from its birth, and which came at regular periods, and was never relieved till it gathered and broke at his ear — so said his parents.

8. The little fellow was rolling from side to side in his bed, and screeching and screaming with pain.

9. I stepped to the bedside, and laid my hands upon his head in the name of Jesus Christ; he was instantly made whole and went to sleep.

10. Next morning he got up well, and continued so; he said that the pain all left him as soon as my hands touched his head.

11. ¶ In the morning, before I arose, I had a vision, as follows: I saw a log house, and entered it through a door at the northwest corner; in the northeast corner lay a woman sick in bed; in the southeast corner was a small door opening into an adjoining room, and near it a stairway, where stood a ladder; the fireplace being in the south end.

12. As I entered the house and laid my hands on the woman, she rose up and was made whole; the house being crowded, she took her seat near the fire and under the ladder, or near by it, and she praised God with a shout of glory, clapping her hands for joy, and exclaimed: "Thank God, I'm every whit whole."

13. I awoke from my vision and related the same to the family where I stayed.

14. ¶ The man harnessed his horses, and with seven or eight persons in the wagon, including myself, we started for meeting, intending to call and see Mrs. Cory on our way, as I had appointed the previous evening.

15. On alighting at her house I saw it was the same that I had seen in the vision; there were the doors, the stairway, ladder, fireplace, bed, and sick woman, just as I had seen and described.

16. ¶ I laid my hands upon the woman, and said: "In the name of Jesus Christ, be thou made whole this instant." I then commanded her to arise and walk.

17. Her husband burst into tears; the people looked surprised; but the woman arose and walked to the fire, and happened to take her seat near the ladder, as I had related in the vision before I saw her.

18. She then clapped her hands for joy, gave a shout of "Glory to God in the highest," and testified that she was every whit whole.

19. We invited her to accompany us to the meeting; she immediately made ready, walked out, helped herself into the wagon, and rode some two miles over a very rough road.

20. She then got out of the wagon, and walked with a strong and quick step into the meeting, where she sat till the discourse was over; when she arose and testified what the Lord had done for her.

21. She then rode home, and was baptized in connection with several others, who came forward and obeyed the fulness of the Gospel.

22. We afterwards laid our hands on them for the gift of the Holy Ghost, when it fell upon them in great power, insomuch that all in the room felt its power and influence and glorified God; some spake in tongues, others prophesied and bore testimony to the truth.

PART 86

A Prophecy *written in an April 7, 1834 letter from the Presidency of the Church in Kirtland, Ohio, to Elder Orson Hyde, who had been sent East to obtain donations for Zion. (**Times and Seasons** 6:1040–1041; braces {} taken from the **History of the Church** 2:48–49)*

1. *Dear Brother Orson:*—¶ We received yours of the 31st ultimo in due course of mail, and were much grieved on learning that you were not like{ly} to succeed according to our expectations.

2. Myself, Brothers Newel, Frederick and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God; and cannot but exercise faith yet that you, in the miraculous providence{s} of God will succeed in obtaining help.

3. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob;

4. For unless they do the will of God, God will not help them, and if God does not help them, all is vain.

5. ¶ Now the fact is, this is the

head of the Church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body.

6. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger;

7. And if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcass remains to be devoured by worms.

8. ¶ Now, Brother Orson, if this Church, which is essaying to be the Church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophesy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion:

9. Therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savor, and {is} thenceforth good for nothing, but to be trodden under foot of men.

10. I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand;

11. And if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland,

12. And the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompense be as the recompense of her enemies,

13. For thus shall it come to pass, saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth His Almighty hand to bring to pass His strange act;

14. And what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of His servant? God shall speak in due time, and all will be declared. Amen.

15. ¶ Your brethren in the New Covenant,

Joseph Smith, Jun.,
Frederick G. Williams,
Oliver Cowdery.

PART 87

A Warning *by the Spirit given to the Prophet Joseph Smith and others, between Newburg and Copley, Ohio, on April 18, 1834, as written by one of the Prophet's scribes at the time. (**The Papers of Joseph Smith** 2:30; Material in braaces {} is taken from the **History of the Church** 2:50)*

1. ¶ [I] left Kirtland in company with brothers Sidney Rigdon, Oliver Cowdery and Zebede Coltrin, for New Portage to attend a conference.

2. Travelled to W. W. Williams', in Newburg and took dinner, after which we travelled on, and after dark {we} were hailed by a man who desired to ride.

3. We were checked by the Spirit, and refused.

4. He professed to be sick, but in a few minutes was joined by two others who followed us hard, cursing and swearing,

5. But we were successful in escaping their hands, through the providence of the Lord, and stayed {that} night at a tavern, where we were treated with civility.

PART 88

A Vision *of Adam and Eve given to Joseph Smith, Oliver Cowdery and Zebedee Coltrin at New Portage, Ohio, sometime between the 18th and 21st of April 1834 (see* ***History of the Church*** *2:50–54), as related by Zebedee Coltrin at the Salt Lake City School of the Prophets, on October 11, 1883. (Salt Lake School of the Prophets minutes, 1883 p. 69–70, October 11, 1883, Church Historical Department)*

1. Once after returning from a mission, he [Zebedee] met Brother Joseph in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage [i.e. Norton, see *HC* 2:52].

2. The party consisted of Presidents Joseph Smith, Sidney Rigdon, Oliver Cowdery and myself.

3. Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery, and Coltrin and taking them by the arm, said, "Let's take a walk."

4. They went to a place where there was some beautiful grass, and grape vines and swampbeech interlaced. President Joseph Smith then said, "Let us pray."

5. They all three prayed in turn — Joseph, Oliver and Zebedee.

6. Brother Joseph then said, "Now brethren, we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them.

7. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments.

8. They were the two most beautiful and perfect specimens of mankind he ever saw.

9. Joseph said, "They are our first parents, Adam and Eve."

10. Adam was a large broad shouldered man, and Eve as a woman, was as large in proportion.

PART 89

A Vision *of Adam and Eve given to Joseph Smith, Oliver Cowdery and Zebedee Coltrin, at New Portage, Ohio, sometime between the 18th and 21st of April, 1834 (see* ***History of the Church*** *2:50–54), as related by Zebedee Coltrin on October 11, 1883, at the School of the Prophets, and reported by Wilford Woodruff (****Wilford Woodruff's Journal****, October 11, 1888)*

1. [Zebedee Coltrin] said he was with Joseph and another man in the woods praying and [the] heavens were opened and they saw a man sitting upon a throne whose hair was white as wool and a woman sitting beside of him, both dressed in white.

2. Joseph said it was Adam and Eve.

PART 90

The Voice *of the Angel of the Lord to Parley P. Pratt, while recruiting men and supplies for Zion's Camp, sometime in May or June 1834, as related by himself. (****Autobiography of Parley P. Pratt****, p. 122–123)*

1. I had traveled all night to overtake the camp with some men and means, and having breakfasted with them and changed horses, I again started ahead on express to visit other branches and do business, to again overtake them.

2. At noon I had turned my horse loose from the carriage to feed on the grass in the midst of a broad level plain.

3. No habitation was near; stillness and repose reigned around me; I sank down overpowered with a deep sleep, and might have lain in a state of oblivion till the shades of night had gathered about me, so completely was I exhausted for want of sleep and rest;

4. But I had only slept a few moments till the horse had grazed sufficiently, when a voice, more loud and shrill than I had ever before heard, fell on my ear and thrilled through every part of my system; it said: *"Parley, it is time to be up and on your journey."*

5. In the twinkling of an eye I was perfectly aroused; I sprang to my feet so suddenly that I could not at first recollect where I was, or what was before me to perform.

6. I related the circumstance afterwards to Brother Joseph Smith, and he bore testimony that it was the angel of the Lord who went before the camp, who found me overpowered with sleep, and thus awoke me.

PART 91

*A Vision of Zelph the Lamanite given to the Prophet Joseph Smith, near Atlas, Missouri, on June 3, 1834, as recorded by Moses Martin at the time in his diary. (**BYU Studies** Vol. 29 No. 2 p. 35)*

1. ¶ This being in the county of Pike, here we discovered a large quantity of large mounds.

2. Being filled with curiosity we excavated the top of one so[m]e two feet, when we came to the bones of an extraordinary large person or human being.

3. The thigh bones being two inches longer from one socket to the other than of the Prophet who is upwards of six feet high which would have constituted some eight or nine feet high.

4. In the trunk of this skeleton, near the vitals, we found a large stone arrow, which I suppose brought him to his end.

5. Soon after this Joseph had a vision and the Lord showed him that this man was once a mighty prophet and many other things concerning his people.

6. Thus we found those mounds to have be[en] deposits for the dead which had fallen no doubt in some great battles.

7. In addition to this we found many large fortifications which als[o] denotes civilization and an innumerable population which has fallen by wars and commotion;

8. And the banks of this beautiful river became the deposit of many hundred thousands whose graves and fortifications are overgrown with the sturdy oak, four feet in diameter.

PART 92

*A Vision of Zelph the Lamanite given to the Prophet Joseph Smith, near Atlas, Missouri, on June 3, 1834, as recorded by Wilford Woodruff at the time in his diary. (**BYU Studies** Vol. 29 No. 2 p. 35–34)*

1. ¶ While on our travels we visited many of the mounds which were flung up by the ancient inhabitants of this continent, probably by the Nephites and Lamanites.

2. We visited one of those mounds and several of the brethren dug into it and took from it the bones of a man. Brother Joseph had a vision respecting the person.

3. He said he was a white Lamanite. The curse was taken from him or at least in part. He was killed in battle with an arrow. The arrow was found among his ribs. One of his thigh bones was broken. This was done by a stone flung from a sling in battle years before his death. His name was Zelph.

4. Some of his bones were brought into the camp and the thigh bone which was broken was put into my wagon and I carried it to Missouri.

5. Zelph was a large thick set man and a man of God. He was a warrior under the great prophet that was known from the hill Cumorah to the Rocky Mountains.

6. The above knowledge Joseph received in a vision.

PART 93

*A Vision of Zelph the Lamanite given to the Propnet Joseph Smith, near Atlas, Missouri, on June 3, 1834, as related by Levi Hancock at the time in his diary. (**BYU Studies** Vol. 29 No. 2 p. 37)*

1. ¶ On the way to [the] Illinois River where we camped on the west side, in the morning many went to see the big mound about a mile below the crossing.

2. I did not go on it but saw some bones that was brought with a broken arrow. They was laid down by our camp.

3. Joseph addressed himself to Sylvester Smith, "This is what I told you and now I want to tell you that you may know what I meant.

4. This land was called the land of desolation and Onendagus was the king and a good man was he.

5. There in that mound did he bury his dead and did not dig holes as the people do now, but they brought there dirt and covered them until you see they have raised it to be about one hundred feet high.

6. The last man buried was Zelph. He was a white Lamanite who fought with the people of Onendagus for freedom.

7. When he was young, he was a great warrior and had his th[igh] broken and never was set. It knitted together as you see on the side.

8. He fought after it got strength until he lost every tooth in his head save one, when the Lord said he had done enough and suffered him to be killed by that arrow you took from his breast."

PART 94

A Prophecy *delivered by the Prophet Joseph Smith to Zion's Camp, near Atlas, Missouri, on June 3, 1834, as related by Nathan Tanner.*

(Nathan Tanner Biographical History, p. 12–14, Special Collections, BYU Library; see also the ***History of the Church*** *2:80)*

1. I heard Joseph prophesy when we were organized and some were even taken in their beds, that if the brethren would be humble and obedient to the will of the Lord they should not be a man lost,

2. But if they become rebellious and wicked and disregarded the word of the Lord, they would die off like sheep with the rot.

3. Our camp was blessed with good health on the road all the way until we got through and God gave the revelation saying our offering was accepted like unto Abraham, that we were not required to go any further.

4. At this some of the camp became angry and said they had rather die than to return without a fight, and drew their swords and went a short distance from the camp and gave vent to their wrath on a patch of pawpaw brush and mowed them down like grass.

5. At this very time the cholera set in and our men died off like sheep with the rot, and it seemed as though the Lord took those that were most fit to go.

6. It was a sorrowful time and one long to be remembered. We had to put them in the ground in their blankets without a coffin or much ceremony.

7. Here we saw the words of Joseph fulfilled to the letter as also in many other cases. I had the pleasure of seeing him while he was in a vision and saw the country over which we had traveled in a high state of cultivation.

8. This was while he was riding and when we camped he had a wagon run out in the middle of the corral of wagons, and got up into it and told the camp what he had seen while in the spirit. It was glorious and grand to hear.

PART 95

A Prophecy *delivered by the Prophet Joseph Smith to Zion's Camp, while near Atlas, Missouri, on June 3, 1834, as related by Heber C. Kimball in 1845. (**Times and Seasons** 6:788)*

1. ¶ This day, June 3rd, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said, that he would deliver a prophecy.

2. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said, the Lord had told him that there would a scourge come upon the camp, in consequence of the

fractious and unruly spirits that appeared among them and they should die like sheep with the rot;

3. Still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away;

4. But, as the Lord lives, this camp will suffer for giving way to their unruly temper, which afterwards actually did take place to the sorrow of the brethren.

PART 96

The Vengeance *of God upon James Campbell for his attempt to destroy Zion's Camp in the latter part of June 1834, as related by the Prophet Joseph Smith sometime after April 1838. (**Times and Seasons 6:1090–1091; History of the Church 2:99–100**)*

1. The Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head started for Independence, Jackson County, to raise an army sufficient to meet me, before I could get into Clay County.

2. Campbell swore, as he adjusted his pistols in his holsters, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed."

3. ¶ They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly and justly went they to their own place by water.

4. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfill his own words, and left him a horrible looking skeleton of God's vengeance: which was discovered, about three weeks after by one Mr. Purtle.

5. ¶ Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

PART 97

A Declaration *of Belief, written by Oliver Cowdery for the first issue of the* ***Messenger and Advocate,*** *October 1834, at Kirtland,* *Ohio. (**Messenger and Advocate** Vol. 1 No. 1, p. 2; Material in braces {} is taken from the **History of the Church** 2:167–168)*

1. ¶ We believe in God, and His son Jesus Christ. We believe that God, from the beginning, revealed Himself to man; and that whenever He has had a people on earth, He always has revealed Himself to them by the Holy Ghost, the ministering of angels, or His own voice. We do not believe that He ever had a church on earth without revealing Himself to that church: consequently, there were apostles, prophets, evangelists, pastors, and teachers, in the same. —

2. We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man now, as it did anciently; and that, as He is no respecter of persons, always has, and always will reveal Himself to men when they call upon Him.

3. ¶ We believe that God has revealed Himself to men in this age, and commenced to raise up a church preparatory to His second advent, when He will come in the clouds of heaven with power and great glory.

4. ¶ We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by Him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

5. ¶ We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens — or of worshipping God as they choose, and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

6. ¶ We believe that God has set His hand the second time to recover the remnant of His people, Israel; and that the time is near when He will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which He gave their fathers by covenant.

7. ¶ And further: we believe in embracing good wherever it may be found; of proving all things, and holding fast {to} that which is righteous.

8. ¶ This, in short, is our belief, and we stand ready to defend it upon its own foundation whenever it is assailed by men of character and respectability. — And while we act upon these broad principles, we trust in God that we shall never be confounded!

Oliver Cowdery

Kirtland Ohio. October, 1834.

PART 98

The Healing *of Lorenzo D. Young and a Prophecy that the Saints would go to the Rocky Mountains, given by Hyrum Smith while at Kirtland, Ohio, in the forepart of December, 1834, as related by Lorenzo Young in 1882, at Salt Lake City, Utah. (**Fragments of Experience, Sixth Book of the Faith Promoting Series** p. 43–45)*

1. ¶ My disease was pronounced to be the quick consumption. I sank rapidly for six or seven weeks. For two weeks I was unable to talk.

2. Dr. Williams, one of the brethren, came to see me, and, considering my case a bad one, came the next day and brought with him Dr. Seely, an old practicing physician, and another doctor whose name I have forgotten.

3. They passed me through an examination. Dr. Seely asserted that I had not as much lungs left as would fill a tea saucer.

4. He appeared a somewhat rough, irreligious man. Probably, with what he considered a good-natured fling at our belief in miracles, he said to my father, as he left the house:

5. ¶ "Mr. Young, unless the Lord makes your son a new pair of lungs, there is no hope for him!"

6. ¶ At this time I was so low and nervous that I could scarcely bear any noise in the room.

7. The next morning after the visit of the doctors, my father came to the door of the room to see how I was. I recollect his gazing earnestly at me with tears in his eyes.

8. As I afterwards learned, he went from there to the Prophet Joseph, and said to him: "My son Lorenzo is dying; can there not be something done for him?"

9. ¶ The Prophet studied a little while, and replied, "Yes! Of necessity, I must go away to fill an appointment, which I cannot put off.

10. But you go and get my brother Hyrum, and, with him, get together twelve or fifteen good faithful brethren; go to the house of Brother Lorenzo, and all join in prayer.

11. One be mouth and the others repeat after him in unison. After prayer, divide into quorums of three.

12. Let the first quorum who administer, anoint Brother Young with oil; then lay hands on him, one being mouth and the other two repeating in unison after him.

13. When all the quorums have, in succession, laid their hands on Brother Young and prayed for him, begin again with the first quorum, by anointing with oil as before, continuing the administration in this way until you receive a testimony that he will be restored."

14. ¶ My father came with the brethren, and these instructions were strictly followed. The administrations were continued until it came the turn of the first quorum the third time.

15. Brother Hyrum Smith led. The Spirit rested mightily upon him. He was full of blessing and prophecy. Among other things, he said that I should live to go with the Saints into the bosom of the Rocky Mountains, to build up a place there, and that my cellar should overflow with wine and fatness.

16. ¶ At that time, I had not heard about the Saints going to the Rocky Mountains; possibly Brother Smith had.

17. After he had finished he seemed surprised at some things he had said, and wondered at the manifestations of the Spirit. I coughed no more after that administration, and rapidly recovered.

18. ¶ I had been pronounced by the best physicians in the country past all human aid, and I am a living witness of the power of God manifested in my behalf through the administration of the Elders.

PART 99

Healings *performed under the administration of David W. Patten while on a mission in Tennessee, probably in 1835 or 1836, as related by Abraham O. Smoot in 1882, at Salt Lake City, Utah. (**Early Scenes in Church History, Eighth Book of the Faith Promoting Series** p. 29–30)*

1. ¶ I have witnessed the power of God displayed in the healing of persons who were sick in hundreds of instances, in some cases that would probably be considered by the world as very wonderful, but to which the Saints, whose experience has been similar to my own, had become accustomed.

2. I think Elder David W. Patten possessed the gift of healing to a greater degree than any man I ever associated with.

3. I remember on one occasion when I was laboring with him as a missionary in Tennessee, he was

sent for to administer to a woman who had been sick for five years and bed-ridden for one year and not able to help herself.

4. Brother Patten stepped to her bedside and asked her if she believed in the Lord Jesus Christ. She replied that she did. He then took her by the hand and said, "In the name of Jesus Christ, arise!"

5. ¶ She immediately sat up in bed, when he placed his hands upon her head and rebuked her disease, pronounced blessings upon her head and promised that she should bear children.

6. She had been married for seven years and had never had any children, and this promise seemed very unlikely ever to be fulfilled.

7. But she arose from her bed immediately, walked half a mile to be baptized and back again in her wet clothes.

8. She was healed from that time, and within one year became a mother, and afterwards bore several children.

9. ¶ I was myself healed under his administration in a manner which appeared to me very remarkable at that time.

10. While traveling I was taken very sick and was forced to seek entertainment at the house of an infidel.

11. Elder Patten was desirous of administering to me and, by way of a pretext, asked the privilege of praying. His request was granted and he knelt beside the bed upon which I was lying, and, without the family noticing it, placed his hand upon my head.

12. While his hand was upon me, I felt the disease pass off from my system as palpably as I ever experienced anything in my life, and before he arose from his knees I was as well as I ever had been, and able to arise and eat my supper.

PART 100

A Vision *given to the Prophet Joseph Smith concerning those who died in Zion's Camp, as related by himself to Joseph Young, at Kirtland, Ohio, on February 8, 1835, and published in 1878, at Salt Lake City, Utah. (**History of the Seventies** p. 1–2)*

1. ¶ On the 8th day of February, in the year of our Lord 1835, the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio; it being on the Sabbath day.

2. After they were seated and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri.

3. He said, "Brethren, I have

seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more."

4. At this relation he wept and for some time could not speak.

5. When he had relieved himself of his feelings, in describing the vision, he resumed the conversation, and addressed himself to Brother Brigham Young.

6. Said he to him, "I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a General Conference on Saturday next.

7. "I shall then and there appoint twelve special witnesses, to open the door of the gospel to foreign nations, and you," said he (speaking to Brother Brigham), "will be one of them."

8. ¶ He then proceeded to enlarge upon the duties of their calling.

9. The interest that was taken on the occasion of this announcement, produced in the minds of the two Elders present a great sensation and many reflections; having previously notified Brother Brigham Young that he would be one of the witnesses, but said nothing to Joseph, until he had exhausted much of his feelings in regard to the Twelve, which took up some little time.

10. He then turned to Elder Joseph Young with quite an earnestness, as though the vision of his mind was extended still further, and addressing him, said: "Brother Joseph, the Lord has made you President of the Seventies."

PART 101

A Vision *given to the Prophet Joseph Smith, while in Kirtland, Ohio, before June 19, 1831, commanding him to seek the land of Zion on the western boundaries of Missouri and a revelation given to him in Jackson County, Missouri, establishing the land of Zion in June of 1831, as related by himself in a letter to the Elders of the Church on September 1, 1835, at Kirtland, Ohio. (**Messenger & Advocate** p. 179–180; see also **History of the Church** 2:254)*

1. ¶ Having received, by an heavenly vision, a commandment in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fullness of the everlasting Gospel—

2. I accordingly undertook the journey with certain ones of my brethren and after a long and tedious journey, suffering many privations and hardships, I arrived in

Jackson County, Missouri, and after viewing the country, seeking diligently at the hand of God, He manifested Himself unto me, and designated to me and others, the very spot upon which He designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion — Zion because it is to be a place of righteousness, and all who build thereon are to worship the true and living God — and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ.

3. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Isaiah 52:8).

PART 102

A Revelation *given through the Prophet Joseph Smith, at Kirtland, Ohio, on October 11, 1835, as recorded by Warren Parrish. (**The Papers of Joseph Smith** 2:51; see also **History of the Church** 2:289)*

1. ¶ Visited my father again, who was very sick.

2. In secret prayer in the morning, the Lord said, "My servant, thy father shall live."

3. I waited on him all this day with my heart raised to God in the name of Jesus Christ, that He would restore him to health again, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings to be blessed with the society of parents, whose mature years and experience renders them capable of administering the most wholesome advice.

4. At evening Brother David Whitmer came in. We called on the Lord in mighty prayer in the name of Jesus Christ and laid our hands on him and rebuked the disease.

5. And God heard and answered our prayers to the great joy and satisfaction of our souls.

6. Our aged father arose and dressed himself, shouted and praised the Lord.

7. Called Brother William Smith, who had retired to rest, that he might praise the Lord with us by joining in songs of praise to the Most High.

PART 103

A Revelation *given though the Prophet Joseph Smith at Kirtland, Ohio, on October 27, 1835, as recorded by Warren Parrish.* (***The Papers of Joseph Smith** 2:55; see also **History of the Church** 2:292–293*)

1. ¶ In the morning I was called to visit at Brother Samuel Smith's. His wife was confined and in a very dangerous situation. Brother Carlos took one of my horses and went to Chardon after Dr. [Frederick] Williams.

2. I went out into the field and bowed before the Lord and called upon Him in mighty prayer in her behalf.

3. The word of the Lord came unto me saying, "My servant Frederick shall come and shall have wisdom given him to deal prudently and my handmaid shall be delivered of a living child and be spared."

4. He came in about one hour after that and in the course of about two hours she was delivered and thus what God had manifested to me was fulfilled every whit.

PART 104

A Revelation *given through the Prophet Joseph Smith concerning Joshua the Jewish Minister or Robert Matthias, at Kirtland, Ohio, on November 10, 1835, as recorded by Warren Parrish. (****The Papers of Joseph Smith*** *2:74; see also* ***History of the Church*** *2:307)*

1. ¶ I resumed the conversation and desired him to enlighten my mind more on his views respecting the resurrection.

2. ¶ He says that he posses[ses] the spirit of his fathers, that he is a literal descendant of Matthias the Apostle that was chosen in the place of Judas that fell and that his spirit is resurrected in him, and that this is the way or scheme of eternal life, this transmigration of soul or spirit from father to son.

3. ¶ I told him that his doctrine was of the devil, that he was in reality in possession of [a] wicked and depraved spirit, although he professed to be the Spirit of truth itself, and he said also that he possesses the soul of Christ.

4. ¶ He tarried until Wednesday, 11th. After breakfast, I told him that my God told me that his god is the devil and I could not keep him any longer and he must depart.

7. And so I for once cast out the devil in bodily shape and I believe a murderer.

PART 105

A Healing *administered by the Prophet Joseph Smith and David Whitmer, at Kirtland, Ohio, on December 10, 1835, as recorded by Warren Parrish. (****The Papers of Joseph Smith*** *2:100–101; see also* ***History of the Church*** *2:328)*

1. ¶ This afternoon I was called in company with President David Whitmer to visit Sister Angeline Works, who lives at Elder Booth's.

2. We found her very sick and so much deranged that she did not recognize her friends and intimate acquaintances.

3. We prayed for and laid hands on her in the name of Jesus Christ and commanded her in His name to receive her senses, which were immediately restored.

4. We also prayed that she might be restored to health [and] she said she was better.

PART 106

Spiritual Manifestations *given to Benjamin Brown, probably in New York State, sometime during the winter of 1835–1836, as related by himself in 1853. (****Testimonies for the Truth*** *p. 7–8)*

1. A knowledge was given me that the ancient gifts of the Gospel — speaking in tongues, the power to heal the sick, the spirit of prophecy, and etc., were just about to be restored to the believers in Christ.

2. The revelation was a perfect knowledge of the fact, so sure and certain, that I felt as though the truth had been stereotyped upon me.

3. I knew it from the crown of my head to the sole of my foot — in the whole of my system, being filled with the Holy Ghost!

4. I can compare it to nothing better than the change made on a clean sheet of paper by a printing press, leaving an indelible impression behind.

5. ¶ As the Spirit did not tell me *to whom* these things were to be restored, I at first fancied, in my ignorance, that the people with whom I had been meeting were about to be blessed with these things, so I joyfully visited the minister of the meeting, and laid before him the intelligence I had received.

6. But, to my great astonishment, I met with an utter repulse. He told me, "It was all of the Devil, for such things had ceased for ever!"

7. Had any one knocked me down with a beetle, I could not have felt more sensibly the opposition between the spirits by which we were actuated.

8. I soon found, by the bold and determined way in which he fought against the principle of present revelation, and etc., that it was not to him or his people that these gifts would be given. So I sought for them elsewhere.

9. A few days after, curiosity led me to visit the Latter-day Saints, amongst whom I witnessed

a fulfillment of the prediction, for I beheld a manifestation of the gifts of prophecy and tongues, and received the latter myself.

10. ¶ Notwithstanding that the above confirmation which I received of the truth of the Church of the Latter-day Saints, was very great, I did not feel sufficiently convinced to be induced to join them at once.

11. I had experienced the Spirit of the Lord in a similar way elsewhere, so that when the Elders of the Church, at this meeting, urged upon me to yield obedience to the Gospel they preached, which possessed such evidences as the manifestation of the ancient gifts, I treated the Elders very lightly, and replied, that as for the gift of tongues, I could speak in tongues as well as any of them.

12. So I could, for directly one of them manifested this gift, the gift of tongues rested upon me, and gave me the same power.

13. Thus did the Devil seek to blind me, and turn that testimony which the Lord had given me for the truth, almost into an evidence against it!

14. However, I procured a Book of Mormon, and took it home to read, determined to investigate until I was fully satisfied.

15. But I had scarcely begun to read, before I felt greatly to dislike the book. Ere I had perused ten pages, I rejected it altogether.

16. Acting in this bigoted manner, I had resigned myself to the evil influence that was gaining power over me, so that, directly after, I felt a similar dislike seize me towards the Bible.

17. Its statements of miracles, and etc., appeared to me to be compounds of the grossest absurdity possible. I could see no light or good in it at all! and actually resolved never to read it again!

18. But, oh! the darkness that seized me as soon as I had made this resolution! The light that was in me became darkness, and how great it was, no language can describe.

19. All knowledge of religious truth seemed to forsake me, and if I attempted to quote Scripture, my recollection failed, after the first word or so!

20. So remarkable was this, that it excited reflection, and caused me to marvel, and finally I determined to repent of my resolve respecting the Bible, and I commenced to read again.

21. The book was hardly in my hand, when, as in a moment, my light and recollection returned as usual.

22. This made me rejoice, and immediately the idea flashed across my mind, "What have you done with the Book of Mormon? Behave as fairly to that."

23. I soon reprocured it. But, even this time, I felt prejudiced against the book.

24. I resolved, however, to read it through, and I persevered in its perusal, till I came to that part

where Jesus, on visiting the continent of America, after his resurrection, grants the request of three of the twelve whom he had chosen, to permit them to live until his second coming on the earth (like unto John spoken of in the Bible).

25. Here my mind half yielded to the belief which arose within me, that perhaps it might be true, whereupon I took the book and laid it before the Lord, and pleaded with Him in prayer for a testimony whether it was true or false,

26. And, as I found it stated that the three Nephites had power to show themselves to any persons they might wish, Jews or Gentiles, I asked the Lord to allow me to see them for a witness and testimony of the truth of the Book of Mormon,

27. And I covenanted with Him, if He complied with my request, that I would preach it even at the expense of my life, should it be necessary.

28. ¶ The Lord heard my prayer, and, about five days after, two of the three visited me in my bedroom. I did not see them come, but I found them there.

29. One spoke to me for some time, and reproved me sharply on account of my behavior at the time when I first attended the meeting of the Saints, and treated so lightly the gift of tongues.

30. He told me never, as long as I lived, to do so again, for I had grieved the Spirit of the Lord, by whose power that gift had been given.

31. This personage spoke in the Nephite language, but I understood, by the Spirit which accompanied him, every word as plainly as if he had spoken in English.

32. I recognized the language to be the same as that in which I had heard Father Fisher speak at the meeting.

33. Such a rebuke, with such power, I never had in my life before or since, and never wish to have again.

34. I was dumb before my rebuker, for I knew that what he said was right, and I felt deserving of it.

35. ¶ How these men went, I do not know, but directly they were gone, the Spirit of the Lord said to me, "Now, you know for yourself! You have seen and heard! If you now fall away, there is no forgiveness for you."

36. Did I not know then, that the Book of Mormon was true, and that Joseph Smith was a Prophet of the Lord? Surely I did, and I do now, as surely as I know that I live.

PART 107

SPIRITUAL MANIFESTATIONS *given in the Kirtland Temple, at Kirtland, Ohio, probably in 1836, as witnessed by Prescindia Huntington* *and published in Salt Lake City, Utah in 1877. (**The Women of Mormondom** p. 207–209)*

1. ¶ In Kirtland we enjoyed many very great blessings, and often saw the power of God manifested. On one occasion I saw angels clothed in white walking upon the temple.

2. It was during one of our monthly fast meetings, when the saints were in the temple worshipping.

3. A little girl came to my door and in wonder called me out, exclaiming, "The meeting is on the top of the meeting house!"

4. I went to the door, and there I saw on the temple angels clothed in white covering the roof from end to end. They seemed to be walking to and fro; they appeared and disappeared.

5. The third time they appeared and disappeared before I realized that they were not mortal men. Each time in a moment they vanished, and their reappearance was the same.

6. This was in broad daylight, in the afternoon. A number of the children in Kirtland saw the same.

7. ¶ When the brethren and sisters came home in the evening, they told of the power of God manifested in the temple that day, and of the prophesying and speaking in tongues. It was also said, in the interpretation of tongues, "That the angels were resting down upon the house."

8. ¶ At another fast meeting I was in the temple with my sister Zina.

9. The whole of the congregation were on their knees, praying vocally, for such was the custom at the close of these meetings when Father Smith presided; yet there was no confusion; the voices of the congregation mingled softly together.

10. While the congregation was thus praying, we both heard, from one corner of the room above our heads, a choir of angels singing most beautifully.

11. They were invisible to us, but myriads of angelic voices seemed to be united in singing some song of Zion, and their sweet harmony filled the temple of God. ¶ We were also in the temple at the pentecost.

12. In the morning Father Smith prayed for a pentecost, in opening the meeting. That day the power of God rested mightily upon the saints.

13. There was poured out upon us abundantly the spirit of revelation, prophecy and tongues.

14. The Holy Ghost filled the house; and along in the afternoon a noise was heard. It was the sound of a mighty rushing wind. But at first the congregation was startled, not knowing what it was. To many it seemed as though the roof was all in flames. Father Smith exclaimed, "Is the house on fire!"

15. ¶ "Do you not remember your prayer this morning, Father Smith?" inquired a brother.

16. ¶ Then the patriarch, clasping his hands, exclaimed, "The spirit of God, like a mighty rushing wind!"

17. ¶ At another time a cousin of ours came to visit us at Kirtland. She wanted to go to one of the saint's fast meetings, to hear some one sing or speak in tongues, but she said she expected to have a hearty laugh.

18. ¶ Accordingly we went with our cousin to the meeting, during which a Brother McCarter rose and sang a song of Zion in tongues; I arose and sang simultaneously with him the same tune and words, beginning and ending each verse in perfect unison, without varying a word. It was just as though we had sung it together a thousand times.

19. ¶ After we came out of meeting, our cousin observed, "Instead of laughing, I never felt so solemn in my life."

PART 108

Spiritual Manifestations *in the Kirtland Temple, at Kirtland, Ohio, witnessed by Harrison Burgess, probably in the forepart of 1836, as related by himself in 1884, at Salt Lake City, Utah. (**Labors in the Vineyard, Twelfth Book of the Faith Promoting Series** p. 67)*

1. ¶ The Lord blessed His people abundantly in that Temple [i.e. the Kirtland Temple] with the Spirit of prophecy, the ministering of angels, visions, etc.

2. I will here relate a vision which was shown to me. It was near the close of the endowments. I was in a meeting for instruction in the upper part of the Temple, with about a hundred of the High Priests, Seventies and Elders.

3. The Saints felt to shout "Hosannah!" and the Spirit of God rested upon me in mighty power and I beheld the room lighted up with a peculiar light such as I had never seen before.

4. It was soft and clear and the room looked to me as though it had neither roof nor floor to the building and I beheld the Prophet Joseph and Hyrum Smith and Roger Orton enveloped in the light:

5. Joseph exclaimed aloud, "I behold the Savior, the Son of God." Hyrum said, "I behold the angels of heaven." Brother Orton exclaimed, "I behold the chariots of Israel."

6. All who were in the room felt the power of God to that degree that many prophesied, and the power of God was made manifest, the remembrance of which will remain with me while I live upon the earth.

PART 109

A VISION *of a City of Zion given to Philo Dibble while he was traveling midway between Lexington and Far West, Missouri, probably sometime in 1836, as related by himself in 1882, at Salt Lake City, Utah.* ***(Early Scenes in Church History, Eighth Book of the Faith Promoting Series*** *p. 86–87)*

1. ¶ We . . . commenced settling Caldwell County, to which I removed, built a house, entered seven hundred and twenty acres of land and bought a lot in town.

2. I also entered land for many of the brethren, and for this purpose had to go the distance of eighty miles, where the land office was located.

3. ¶ On my return home, when I got to Liberty, midway between Lexington and Far West, I concluded I would travel from there [to] home by night, as it was very warm during the day.

4. The road led through a strip of timber for four miles, and after that across a prairie for twenty miles.

5. ¶ When I had traveled about two-thirds of the way across the prairie, riding on horseback, I heard the cooing of the prairie hens.

6. I looked northward and saw, apparently with my natural vision, a beautiful city, the streets of which ran north and south.

7. I also knew there were streets running east and west, but could not trace them with my eye for the buildings.

8. The walks on each side of the streets were as white as marble, and the trees on the outer side of the marble walks had the appearance of locust trees in autumn.

9. This city was in view for about one hour-and-a-half, as near as I could judge, as I traveled along. When I began to descend towards the Crooked River the timber through which I passed hid the city from my view.

10. Every block in this mighty city had sixteen spires, four on each corner, each block being built in the form of a hollow square, within which I seemed to know that the gardens of the inhabitants were situated.

11. The corner buildings on which the spires rested were larger and higher than the others, and the several blocks were uniformly alike.

12. The beauty and grandeur of the scene I cannot describe. While viewing the city the buildings appeared to be transparent. I could not discern the inmates, but I appeared to understand that they could discern whatever passed outside.

13. ¶ Whether this was a city that has been or is to be I cannot tell. It extended as far north as Adam-ondi-Ahman, a distance of about twenty-eight miles.

14. Whatever is revealed to us by the Holy Ghost will never be forgotten.

PART 110

SPIRITUAL MANIFESTATIONS *given to the Saints at Kirtland, Ohio, on Sunday, January 17, 1836, as recorded by Warren Parrish.* ***(The Papers of Joseph Smith*** *2:149; see also* ***History of the Church*** *2:376)*

1. The Lord poured out His Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance.

2. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

PART 111

SPIRITUAL MANIFESTATIONS *during the anointing of the Twelve Apostles, the Presidency of the Seventy, the High Councils of Kirtland and Zion and the First Presidency—given in the Kirtland Temple on January 22, 1836, as recorded possibly by Jesse Hitchcock.* ***(The Papers of Joseph Smith*** *2:159; see also* ***History of the Church*** *2:382–383)*

1. ¶ Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

2. At evening we met at the same place, with the Council of the Twelve and the Presidency of the Seventy who were to receive this ordinance.

3. The High Councils of Kirtland and Zion were present also.

4. We called to order and organized, the Presidency then proceeded to consecrate the oil.

5. We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren.

6. I then poured the consecrated oil upon his head in the name of Jesus Christ and sealed such blessings upon him as the Lord put into my heart.

7. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the oldest.

8. He then anointed and blessed his brethren from the oldest to the youngest.

9. I also laid my hands upon them, and pronounced many great and glorious [blessings] upon their heads.

10. The heavens were opened and angels ministered unto us.

11. ¶ The Twelve then proceeded to anoint and bless the Presidency of the Seventy and seal upon their heads power and authority to anoint their brethren.

12. The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

13. Brother [Don] Carlos Smith was also anointed and blessed to preside over the High Priesthood.

14. President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner. The congregation shouted a loud hosanna. The gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst and unceasing praises swelled our bosoms for the space of half-an-hour.

15. I then observed to the brethren that it was time to retire.

16. We accordingly closed our interview and returned home at about two o'clock in the morning and the Spirit and visions of God attended me through the night.

PART 112

Visions *of Angels and the Savior, given during a priesthood meeting in the Kirtland Temple, on January 28, 1836, as recorded by Sylvester Smith. (**The Papers of Joseph Smith** 2:163; see also **History of the Church** 2:386–387)*

1. In the evening met the quorums of High Priests in the west room of the upper loft of the Lord's house and in company with my council of the presidency, consecrated and anointed the counselors of the president of the High Priesthood and having instructed them and set the quorum in order, I left them to perform the holy anointing and went to the quorum of Elders in the other end of the room.

2. I assisted in anointing the counselors of the president of the Elders and gave them the instruction necessary for the occasion and left the president and his council to anoint the Elders, while I should go to the adjoining room and attend to organizing and instructing the quorum of the Seventy.

3. ¶ I found the Twelve Apostles assembled with this quorum and I proceeded with the quorum of the Presidency to instruct them and also the seven presidents of the Seventy Elders to call upon God with up-lifted hands to seal the blessings which had been promised to them by the holy anointing.

4. As I organized this quorum with the presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum as we stood in the midst of the Twelve.

5. ¶ When the Twelve and the seven were through with their sealing prayers, I called upon President Sidney Rigdon to seal them with uplifted hands and when he had done this and cried hosanna that all [the] congregation should join him and shout hosanna to God and the Lamb and glory to God in the highest.

6. It was done so and Elder Roger Orton saw a mighty angel riding upon a horse of fire with a flaming sword in his hand followed by five others, encircle the house and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits which were striving to disturb the Saints.

7. ¶ President William Smith, one of the Twelve, saw the heavens opened and the Lord's host protecting the Lord's anointed.

8. President Zebedee Coltrin, one of the seven, saw the Savior extended before him as upon the cross and [a] little after, crowned with a glory upon his head above the brightness of the sun.

9. After these things were over and a glorious vision which I saw had passed, I instructed the seven presidents to proceed and anoint the Seventy and returned to the room of the High Priests and Elders and attended to the sealing of what they had done with up-lifted hands.

10. The Lord had assisted my brother, [Don] Carlos, the president of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties and I felt to praise God with a loud hosanna for His goodness to me and my father's family and to all the children of men.

11. Praise the Lord all ye His Saints, praise His holy name.

12. After these quorums were dismissed, I retired to my home filled with the Spirit and my soul cried hosanna to God and the Lamb. Through the silent watches of the night and while my eyes were closed in sleep, the visions of the Lord were sweet unto me and His glory was round about me. Praise the Lord.

PART 113

SPIRITUAL MANIFESTATIONS *given to the several priesthood quorums organized by the Prophet Joseph Smith in the Kirtland Temple, at Kirtland, Ohio, on February 6, 1836, as recorded by Sylvester Smith. (**The Papers of Joseph Smith** 2:169–171; see also **History of the Church** 2:391–392)*

1. ¶ Called the anointed together to receive the seal of all their blessings.

2. The High Priests and Elders in the council room as usual, the Seventy with the Twelve in the second room and the Bishops in the third.

3. I labored with each of these quorums for some time to bring [them] to the order which God had shown to me, which is as follows:

4. [The] first part to be spent in solemn prayer before God without any talking or confusion and the conclusion with a sealing prayer by President Sidney Rigdon, when all the quorums are to shout with one accord a solemn hosanna to God and the Lamb with an Amen, Amen and Amen and then all take seats and lift up their hearts in silent prayer to God and if any obtain a prophecy or vision, to rise and speak that all may be edified and rejoice together.

5. I had considerable trouble to get all the quorums united in this order.

6. I went from room to room repeatedly and charged each separately, assuring them that it was according to the mind of God.

7. Yet, notwithstanding all my labor, while I was in the east room with the Bishops' quorum, I felt by the Spirit that something was wrong in the quorum of Elders in the west room and I immediately requested Presidents Oliver Cowdery and Hyrum Smith to go in and see what was the matter.

8. The quorum of Elders had not observed the order which I had given them and were reminded of it by President [Don] Carlos Smith and mildly requested to observe order and continue in prayer.

9. Some of them replied that they had a teacher of their own and did not wish to be troubled by others.

10. This caused the Spirit of the Lord to withdraw; this interrupted the meeting and this quorum lost their blessing in a great measure.

11. The other quorums were more careful and the quorum of the Seventy enjoyed a great flow of the Holy Spirit.

12. Many arose and spoke, testifying that they were filled with the Holy Spirit which was like fire in their bones, so that they could not hold their peace, but were constrained to cry hosanna to God and the Lamb and glory in the highest.

13. ¶ President William Smith, one of the Twelve, saw a vision of the Twelve and Seven in council together in old England and prophesied that a great work would be done by them in the old countries and God was already beginning to work in the hearts of the people.

14. ¶ President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host and others were filled with the Spirit and spake in tongues and prophesied.

15. This was a time of rejoicing long to be remembered! Praise the Lord.

PART 114

GIFTS OF THE SPIRIT *manifested during the Dedication of the Kirtland Temple at Kirtland, Ohio, on March 27, 1836 — Angelic visitations — The gift of Tongues — The spirit of Prophecy — Glorious Visions — A Pillar of Fire resting upon the Temple, as recorded by Warren Parrish. (**The Papers of Joseph Smith** 2:203)*

***Note:** The material in braces was added after the Prophet's death, see **History of the Church** 2:427–428.*

1. ¶ I then bore testimony of the administering of angels. President [Frederick G.] Williams also arose and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between Father Smith and himself and remained there during his prayer.

2. President David Whitmer also saw angels in the house.

3. {¶ President Hyrum Smith made some appropriate remarks congratulating those who had endured so many toils and privations to build the house.

4. ¶ President Rigdon then made a few appropriate closing remarks, and a short prayer, at the close of which} ¶ we then sealed the proceedings of the day by shouting hosanna to God and the Lamb three times, sealing it each time with amen, amen, and amen.

5. {¶ President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself,

6. After which I blessed the congregation in the name of the Lord, and the assembly dispersed a little past four o'clock, having manifested the most quiet demeanor during the whole exercise.} and after requesting all the official members to meet again in the evening, we retired.

7. ¶ {I} met in the evening and instructed the quorums respecting the ordinance of washing of feet, which we were to attend to on Wednesday following;

8. {And gave them instructions in relation to the spirit of prophecy, and called upon the congregation

to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills and the rising of the valleys, the downfall of the enemies of Zion and the rising of the Kingdom of God, it shall come to pass.

9. Do not quench the Spirit, for the first one that opens his mouth shall receive the Spirit of prophecy.

10. ¶ Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power;

11. Many began to speak in tongues and prophecy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation.

12. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p.m.

13. ¶ The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion.}

PART 115

The Ancient *Apostle Peter appears during the dedicatory prayer of the Kirtland Temple, at Kirtland, Ohio, as witnessed by Frederick G. Williams on March 27, 1836, and related by Truman O. Angell in his diary. (Truman O. Angell Diary, typescript p. 5 Special Collections BYU Library)*

1. ¶ The hall was filled at an early hour in the forenoon; I being present among the rest.

2. ¶ The Dedicatory Prayer was offered, Sidney Rigdon being mouth. (For this prayer see Doctrine and Covenants, section 109).

3. ¶ When about midway during the prayer there was a glorious sensation passed through the House; and we, having our heads bowed in prayer felt a sensation very elevation to the soul.

4. ¶ At the close of the prayer, Frederick G. Williams being in the upper east stand. (Joseph being in the speaking stand next below), rose and testified that midway during the prayer an Holy Angel came and seated himself in the stand.

5. ¶ When the afternoon meeting assembled Joseph feeling very much elated, arose the first thing and said the personage who had appeared in the morning was the Angel Peter come to accept the dedication.

PART 116

Spiritual Manifestations *which occurred during the dedication of the Kirtland Temple, at Kirtland, Ohio, on March 27, 1836, as witnessed by Oliver Cowdery and recorded in his diary. (Oliver Cowdery's Kirtland, Ohio, "Sketch Book" March 27, 1835, Church Historical Department;* ***BYU Studies*** *Summer 1972, Vol. 12:426)*

1. ¶ Sunday, the 27th attended on the dedication of the Lord's house. . . . In the evening I met with the officers of the church in the Lord's house.

2. The Spirit was poured out—I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a mighty rushing wind.

3. I also saw cloven tongues, like as of fire rest upon many, (for there were 316 present,) while they spake with other tongues and prophesied.

PART 117

Angelic Visitations *and Spiritual Manifestations given to the Saints during the dedication of the Kirtland Temple on March 27, 1836 and thereafter, also a Vision given to the Prophet Joseph Smith, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 103–106)*

1. ¶ During the ceremonies of the dedication, an angel appeared and sat near President Joseph Smith, sen., and Frederick G. Williams, so that they had a fair view of his person.

2. He was a very tall personage, black eyes, white hair, and stoop shouldered; his garment was whole, extending to near his ankles; on his feet he had sandals.

3. He was sent as a messenger to accept of the dedication.

4. The Priesthood was organized according to the proper order. During the whole of the dedication each quorum was placed in its respective station. Everything was conducted in the best of order, and profound silence maintained.

5. ¶ (The Temple having been dedicated, the Apostles and Elders received their endowments, according to the promise of the Lord in Missouri. Says Heber:)

6. ¶ We had been commanded to prepare ourselves for a solemn assembly. At length the time arrived for this assembly to meet;

7. Previous to which the Prophet Joseph exhorted the El-

ders to solemnize their minds, by casting away every evil from them, in thought, word and deed, and to let their hearts become sanctified,

8. Because they need not expect a blessing from God without being duly prepared for it, for the Holy Ghost would not dwell in unholy temples. This meeting took place soon after the house of the Lord had been dedicated.

9. ¶ When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing;

10. And at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc.

11. While these things were being attended to the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery and others.

12. After this all the quorums arose in order, together with the three Presidencies;

13. And the Twelve then presented themselves separately and individually before the First Presidency, with hands uplifted towards heaven, and asked of God whatever they felt to desire;

14. And after each individual petition the whole of the quorums answered aloud Amen! Hosanna! Hosanna! Hosanna! To God and the Lamb, forever and ever, amen and amen!

15. ¶ The 6th day of April being the day appointed for fasting and prayer, all the Elders, Priests, Teachers and Deacons, numbering about four hundred, met together in the House of the Lord to attend to further ordinances; none being permitted to enter but official members who had previously received their washings and anointings.

16. Water being provided, the First Presidency, after girding themselves with towels, proceeded to wash the feet of the Twelve.

17. After they got through the Twelve girded themselves and washed the feet of the Seventies.

18. They then took their seats, each quorum seating themselves in their respective places and continued in fasting and prayer, prophesying and exhortation until evening.

19. A sufficient quantity of bread having been provided to feed this whole assembly, it was broken by the First Presidency of the Church and Twelve, after which the congregation knelt while a benediction was pronounced upon it by the First Presidency;

20. And afterwards the Twelve took it and administered to the congregation. Then wine, also being provided, was blessed by the First Presidency and in like manner served to the congregation by the Twelve.

21. This order of things is similar to that which was attended to by the Savior, amongst his disciples, previous to his ascension.

22. The meeting continued on through the night; the spirit of prophecy was poured out upon the assembly, and cloven tongues of fire sat upon them;

23. For they were seen by many of the congregation. Also angels administered to many, for they were also seen by many.

24. ¶ This continued several days and was attended by a marvelous spirit of prophecy.

25. Every man's mouth was full of prophesying, and for a number of days or weeks our time was spent in visiting from house to house, administering bread and wine, and pronouncing blessings upon each other to that degree, that from the external appearances one would have supposed that the last days had truly come, in which the Spirit of the Lord was poured out upon all flesh, as far as the Church was concerned, for the sons and daughters of Zion were full of prophesying.

26. In this prophesying great blessings were pronounced upon the faithful, and also great cursings upon the ungodly, or upon those who had smitten us.

27. During this time many great and marvelous visions were seen, one of which I will mention which Joseph the Prophet had concerning the Twelve.

28. His anxiety was and had been very great for their welfare, when the following vision was manifested to him, as near as I can recollect:

29. ¶ He saw the Twelve going forth, and they appeared to be in a far distant land.

30. After some time they unexpectedly met together, apparently in great tribulation, their clothes all ragged, and their knees and feet sore.

31. They formed into a circle, and all stood with their eyes fixed upon the ground.

32. The Savior appeared and stood in their midst and wept over them, and wanted to show Himself to them, but they did not discover Him.

33. He (Joseph) saw until they had accomplished their work, and arrived at the gate of the celestial city;

34. There Father Adam stood and opened the gate to them, and as they entered he embraced them one by one and kissed them.

35. He then led them to the throne of God, and then the Savior embraced each one of them and kissed them, and crowned each one of them in the presence of God.

36. He saw that they all had beautiful heads of hair and all looked alike.

37. The impression this vision left on Brother Joseph's mind was of so acute a nature, that he never could refrain from weeping while rehearsing it.

PART 118

SPIRITUAL MANIFESTATIONS *given in the Kirtland Temple at Kirtland, Ohio, during the dedication on March 27, 1836, and thereafter as related by Lorenzo and Eliza R. Snow.* ***(Biography and Family Record of Lorenzo Snow** p. 11–14)*

1. ¶ My brother [Lorenzo Snow] spent most of the winter of 1837–8 [1836] in Kirtland, where he witnessed many marvelous manifestations of the power of God; also exhibitions of the power and opposition of the adversary.

2. During the time he became intimately acquainted with Joseph Smith, the Prophet, and with his father, the Patriarch — with the Twelve Apostles and other leading men in the Church.

3. In his journal he speaks of the fast meetings, prayer and testimony meetings in the Temple, as follows:

4. ¶ There we had the gift of prophecy — the gift of tongues — the interpretation of tongues — visions and marvelous dreams were related — the singing of heavenly choirs was heard, and wonderful manifestations of the healing power, through the administrations of the elders, were witnessed.

5. The sick were healed — the deaf made to hear — the blind to see and the lame to walk, in very many instances.

6. It was plainly manifest that a sacred and divine influence — a spiritual atmosphere pervaded that holy edifice.

7. Yes, indeed, for the Son of God, in his glory, had honored it with his royal presence. His voice, like the sound of many waters, was heard, saying:

8. ¶ I am the first and the last, I am he who liveth, I am he that was slain, I am your advocate with the Father.

9. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

10. ¶ For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, etc. (See Doctrine and Covenants, Section 110)

11. ¶ No language can describe my feelings when, for the first time, I stood up in one of those pulpits to address an audience —

12. A pulpit on the breastwork of which, only a short time before, this holy Personage stood — "his hair as white as pure snow, his eyes as a flame of fire" — where also Moses, Elias and Elijah came and committed the keys of their dispensations to Joseph Smith. (Here the journal closes for the present.)

13. ¶ Public meetings were regularly held in the temple, after its dedication, on Sundays; and on the first Thursday in each month a fast meeting, commencing at or before 10 a.m., and closing at 4 p.m.

14. The temple was so constructed, that with white canvas curtains, which could be dropped and raised at pleasure, the lower story was, whenever occasion required, divided into four sections or apartments. This was invariably done at those fast meetings.

15. The two sets of pulpits, one on the east and the other on the west end of the building, were intersected by the curtain extending from east to west, so as to leave half their lengths in each apartment, and they were occupied by the presiding officers who directed the services.

16. Thus four separate meetings were in session at the same time, without, in the least, interfering with each other — giving opportunity for four to exercise instead of one.

17. ¶ On the aforementioned days, Father Smith (the Prophet's father) was in the habit of entering the Temple very early in the morning, and there offering up his prayers to God, in that holy place, before the rising of the sun, after having told the Saints, publicly, that they were welcome to come as early as they pleased.

18. The result was that many assembled before the hour of 10 a.m., and did not leave till after 4 p.m.

19. ¶ Father Smith, in the capacity of his calling as President, gave general counsel and instructions on fast day; recommending that the greater portion of the forenoon should be spent in prayer, with testimonies of manifestations of the power of God, and with exhortations to faithfulness.

20. At about 3 p.m. he would order the curtains to be drawn up — bringing the four congregations into one, over which he then presided until the close of the meeting.

21. ¶ The Saints were humble, and through our united faith, the Spirit of God was poured out in copious effusion, and, for one hour, we enjoyed pentecostal refreshings from on high.

22. On these occasions the gifts of the Gospel were powerfully manifest — speaking and singing in tongues, the interpretation of tongues, the gift of healing and of prophecy, were freely exercised.

23. These monthly fast meetings were so interesting, and so very enjoyable, that people came long distances to attend them.

24. ¶ At one of these meetings, an insane woman came into the quarter of the house where I had convened; she came before the opening services, and her tongue ran incessantly, making so much confusion as to render it improper, if not impossible, for the presiding

elder to commence religious services.

25. The more she was coaxed and supplicated to be silent the more impetuous she became.

26. At length, Elder John P. Greene, who was appointed to preside in that department, requested the congregation to kneel down and all simultaneously pray to God, vocally, that the evil spirit which was actuating that woman might be bound.

27. The request was immediately complied with, and when we arose from our kneeling position Brother Greene, addressing the unfortunate woman (who was then silent), said: "Sister, you may now speak, for thou wilt not speak unless thou shalt speak by the Spirit of God."

28. She instantly arose to her feet, and, in a sputtering, stammering manner, tried to speak but could not, and flew out of the temple like a dart, and we saw no more of her that day.

29. ¶ I will relate one more remarkable circumstance which transpired in that interesting season — a circumstance which was not confined to either section of the temple, but was witnessed by the many who were congregated on that day;

30. And certainly all now living who were present on that occasion will remember. It is a testimony of answer to prayer that never can be forgotten.

31. Father Smith presided over the meeting in the northwest section of the temple, and after the meeting was opened by singing, he was mouth in prayer, and in course of supplication he very earnestly prayed that the Spirit of God might be poured out as on the day of Pentecost — that it might come "as a rushing mighty wind." Some time after, in the midst of the exercises of the forenoon, it did come;

32. And whether Father Smith had forgotten what he had prayed for, or whether in the fervency of his heart, when praying he did not realize what he prayed for, I never ascertained;

33. But when the sound came and filled the house, with an expression of great astonishment he raised his eyes, exclaiming, "What! Is the house on fire?" But presently he comprehended the cause of his alarm, and was filled with unspeakable joy.

PART 119

SPIRITUAL MANIFESTATIONS *given in the Kirtland Temple, at Kirtland, Ohio, on the evening of March 27, 1836, as related by George A. Smith at Salt Lake City, on March 18, 1855. (**Journal of Discourses** 2:214–15)*

1. ¶ We progressed in this way while we were building the Kirtland Temple. The Saints had a great many traditions which they had borrowed from their fathers, and laid the foundations, and built that Temple with great toil and suffering, compared with what we have now to endure.

2. They got that building so far finished as to be dedicated; this was what the Lord wanted, He wished them to provide a place wherein He could reveal to the children of men those principles that will exalt them to eternal glory, and make them Saviors on mount Zion.

3. Four hundred and sixteen Elders, Priests, Teachers, and Deacons met in the Kirtland Temple on the evening of its dedication. I can see faces here that were in that assembly.

4. The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings.

5. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact of it was, He dare not yet trust us with the first key of the Priesthood.

6. He told us to wash ourselves, and *that* almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it.

7. ¶ We were instructed to wash each other's feet, as an evidence that we had borne testimony of the truth of the Gospel to the world.

8. We were taught to anoint each other's head with oil in the name of the Lord, as an ordinance of anointing. All these things were to be done in their time, place, and season.

9. All this was plain and simple, yet some apostatized because there was not more of it, and others because there was too much.

10. ¶ On the evening after the dedication of the Temple, hundreds of the brethren received the ministering of angels, saw the light and personages of angels, and bore testimony of it.

11. They spake in new tongues, and had a greater manifestation of the power of God than that described by Luke on the day of Pentecost.

12. Yet a great portion of the persons who saw these manifestations, in a few years, and some of them in a few weeks, apostatized.

13. If the Lord had on that occasion revealed one single sentiment more, or went one step further to reveal more fully the law of redemption, I believe He would have upset the whole of us.

PART 120

A HISTORICAL DISCOURSE *concerning Spiritual Manifestations which were given at the dedication of the Kirtland Temple, on March 27, 1836, as related by George Albert Smith in the tabernacle at Ogden, Utah, on November 15, 1864.* **(*Journal of Discourses* 11:9–10)**

1. ¶ The word of the Lord given in September 1831 — see Book of Covenants, Sec. 21, Par. 4 — to make Kirtland a strong hold for the space of five years, gave rise to a new development in the feelings and sentiments of the Saints.

2. The Prophet said, purchase lands in the vicinity of Kirtland;

3. Men were induced to buy farms, and to go to work and build houses, to quarry rock, and haul them on the ground, to build a Temple.

4. We were not then supplied with reporters and clerks as we are now, and many of the books that were kept have been rested from the hands of the Church by apostates.

5. The foundation of the Kirtland Temple was laid in 1833, and there is scarcely a scrap of history relating to it to be found, not even the names of the twenty-four Elders in their order who laid the foundation of it.

6. When the Temple was completed there was a great manifestation of power.

7. The brethren gathered together to its dedication. We considered it a very large building.

8. Some nine hundred and sixty could be seated, and there would be room for a few to stand, the congregation was swelled to a little over a thousand persons at the time of the dedication.

9. It was a trial of faith. The Elders from every part of the country had come together. The finishing of the Temple had involved a debt of many thousands, and we all came together to the dedication.

10. The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed, and no more admitted.

11. This caused Elder Frazier Eaton, who had paid seven hundred dollars towards building the house, to apostatize, because he did not get there early enough to the meeting.

12. When the dedication prayer was read by Joseph, it was read from a printed copy. This was a great trial of faith to many. "How can it be that the prophet should read a prayer?" What an awful trial it was, for the Prophet to read a prayer!

13. The service of the dedication being over, it was repeated again on the next day, to accommodate those who had not been able to get in on the first day,

14. And all those who had been there on the first day, excepting the authorities, being required to remain outside, till those who could not get in the day before were seated;

15. The result of this arrangement was two days dedication.

16. ¶ The question has often arisen among us, why it is that we do not see more angels, have more visions, that we do not see greater and more manifestations of power.

17. Any of the brethren that were there could have heard testimonies of manifestations in abundance.

18. ¶ On the first day of the dedication, President Frederick G. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house, that he saw him, and gave a description of his clothing and all things pertaining to it.

19. That evening there was a collection of Elders, Priests, Teachers and Deacons, etc., amounting to four hundred and sixteen, gathered in the house;

20. There were great manifestations of power, such as speaking in tongues, seeing visions, administration of angels.

21. Many individuals bore testimony that they saw angels, and David Whitmer bore testimony that he saw three angels passing up the south aisle,

22. And there came a shock on the house like the sound of a mighty rushing wind, and almost every man in the house arose, and hundreds of them were speaking in tongues, prophesying or declaring visions, almost with one voice.

23. ¶ The question arises, where are those men? A number of them who manifested the greatest gifts, and had the greatest manifestations have fallen out by the way side, you look around among us and they are not here.

24. Many who received the knowledge of the things of God by the power of his spirit, and sought not after signs and wonders, and when the spirit rested upon them seemed to produce no visible demonstration;

25. You look around among the Saints in the valleys of the mountains, and you find they are here with us bearing on high the standard of Zion, or have descended into honorable graves.

26. But where you find men who have turned away, and have got terribly afflicted with self conceit, you will find those, who, on that occasion and similar occasions, received great and powerful manifestations, and when the spirit came on them it seemed to distort the countenance, and caused them to make tremendous efforts in some instances.

27. Sylvester Smith bore testimony of seeing the hosts of heaven and horsemen. In his exertion and

excitement it seemed as though he would jump through the ceiling.

28. ¶ Brother Cannon in speaking on the subject this morning referred to the old adage, soon ripe, soon rotten.

29. God has laid the foundation of his kingdom never to be destroyed, and it appears wisdom in him to develop gradually power and glory and strength.

30. I have always heard it suggested that as the spirit of "Mormonism" gathered together the seed of Abraham — mostly the sons of Abraham that are mixed among the nations; that the Holy Spirit falling upon men, who are not of the pure blood, who had the predominance of other blood in their veins, that the manifestation is greater,

31. And when great manifestations fall on men, great trials immediately follow.

PART 121

A REVELATION *given to Joseph Smith the Prophet in the Kirtland Temple, at Kirtland, Ohio, on March 29, 1836, as recorded by Warren Parrish. (**The Papers of Joseph Smith** 2:203–204; see also **History of the Church** 2:429)*

1. ¶ At eleven o'clock, a.m., Presidents Joseph Smith, Jun., Frederick G. Williams, Sidney Rigdon, Hyrum Smith and Oliver Cowdery met in the most holy place in the Lord's House and sought for a revelation from Him to teach us concerning our going to Zion, and other important matters.

2. After uniting in prayer, the voice of the Spirit was that we should come into this place three times, and also call the other presidents, the two bishops and their councils, each to stand in his place, and fast through the day and also the night,

3. And that during this, if we would humble ourselves, we should receive further communications from Him.

PART 122

SPIRITUAL MANIFESTATIONS *occurring at a priesthood meeting in the Kirtland Temple, during the night of March 30–31, 1836, as recorded possibly by Jesse Hitchcock. (**The Papers of Joseph Smith** 2:207; see also **History of the Church** 2:432–433)*

1. I left the meeting in the charge of the Twelve and retired about nine o'clock in the evening.

2. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning.

3. The Savior made his appearance to some, while angels ministered unto others and it was a Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world,

4. And the occurrences of this day shall be handed down upon the pages of sacred history, to all generations, as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee and time of rejoicing to the Saints of the Most High God.

PART 123

A PROPHECY *and Blessing given by Heber C. Kimball upon the head of Apostle Parley P. Pratt and his wife, Thankful Halsey Pratt, while in Kirtland, Ohio, in April 1836, together with its fulfillment on March 25, 1837 —Also a Vision and Baptism of Fire and the Holy Ghost given to his wife Thankful, shortly afterward, as related by Parley P. Pratt. (**Autobiography of Parley P. Pratt** p. 141–142, 165–166, 180–182)*

1. ¶ It was now April; I had retired to rest one evening at an early hour, and was pondering my future course, when there came a knock at the door. I arose and opened it, when Elder Heber C. Kimball and others entered my house, and being filled with the spirit of prophecy, they blessed me and my wife, and prophesied as follows:

2. ¶ "Brother Parley, thy wife shall be healed from this hour, and shall bear a son, and his name shall be Parley; and he shall be a chosen instrument in the hands of the Lord to inherit the priesthood and to walk in the steps of his father. He shall do a great work in the earth in ministering the Word and teaching the children of men.

3. "Arise, therefore, and go forth in the ministry, nothing doubting. Take no thoughts for your debts, nor the necessaries of life, for the Lord will supply you with abundant means for all things.

4. ¶ "Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fulness of the gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions around about, and many shall be brought to the knowledge of the truth and shall be filled with joy;

5. "And from the things growing out of this mission, shall the fulness of the gospel spread into

England, and cause a great work to be done in that land.

6. ¶ "You shall not only have means to deliver you from your present embarrassments, but you shall yet have riches, silver and gold, till you will loath the counting thereof."

7. ¶ This prophecy was the more marvelous, because being married near ten years we had never had any children; and for near six years my wife had been consumptive, and had been considered incurable. However, we called to mind the faith of Abraham of old, and judging Him faithful who had promised, we took courage.

* * * * *

8. ¶ After ministering in and about Toronto for about two months I found it necessary to return home, as some of my debts were pressing, and we needed a supply of our printed works to circulate among the people. I accordingly gave out word, in a meeting in Toronto one Sunday evening, that I should take boat for home next morning.

9. Now all this time I had asked no man for money, nor had I explained my circumstances. However, on shaking hands at the close of the next meeting, several bank bills were secretly shaken into my hands, amounting in all to several hundred dollars — including subscriptions for books, periodicals, etc.

10. I thanked the Lord God of Israel for the fulfillment of the first installment of brother Kimball's prophecy, and went on my way rejoicing. On my arrival in Kirtland I was enabled to meet my most urgent debts, and to get time on the remainder.

11. ¶ I found my wife had been healed of her seven years' illness from the time brother Kimball had ministered unto her, and I began to realize more fully that every word of his blessing and prophecy upon my head would surely come to pass.

12. After a pleasant visit with the Saints, I took my wife with me and returned again to Toronto, in June, 1836.

13. ¶ The work I had commenced was still spreading its influence, and the Saints were still increasing in faith and love, in joy and in good works.

14. There were visions, prophesyings, speaking in tongues and healings, as well as the casting out of devils and unclean spirits.

* * * * *

15. ¶ The truth had now triumphed in Canada, as was predicted on my head on starting from Kirtland, Ohio. Several branches of the Church had been organized, and Elders had been ordained to take care of the flocks and to continue the work. I took an affectionate leave of my friends in that country, and, with my wife, returned home.

16. Where I had labored, the

Lord had opened the hearts of the Saints sufficiently to pay up my debts, as had been predicted; and at the turn of the season, less than a twelvemonth from the date of brother Kimball's prophecy, my wife bore me a son, and we called his name Parley. He was born early in the morning of March 25th, 1837. . . . . .

17. ¶ My dear wife had now lived to accomplish her destiny; and when the child was dressed, and she had looked upon it and embraced it, she ceased to live in the flesh.

18. Her death happened about three hours after the birth of this child of promise.

19. A few days previous to her death she had a vision in open day while sitting in her room.

20. She was overwhelmed or immersed in a pillar of fire, which seemed to fill the whole room, as if it would consume it and all things therein;

21. And the Spirit whispered to her mind, saying: "Thou art baptized with fire and the Holy Ghost."

22. It also intimated to her that she should have the privilege of departing from this world of sorrow and pain, and of going to the Paradise of rest as soon as she had fulfilled the prophecy in relation to the promised son.

23. This vision was repeated on the next day at the same hour, viz: — twelve o'clock.

24. She was overwhelmed with a joy and peace indescribable, and seemed changed in her whole nature from that time forth.

25. She longed to be gone, and anticipated the time as a hireling counts the days of his servitude, or the prisoner the term of his imprisonment.

26. ¶ She was buried in the churchyard near the Temple in Kirtland, Ohio. Many hundreds attended the funeral and wept sorely, for she was extensively known.

27. Her trials, for the Gospel's sake, while her husband had been absent from time to time on distant missions, her lingering sickness of years, her barrenness, her miraculous cure, her conception of the promised child, were all matters of note in the Church far and near.

28. But she had gone behind the veil to rest, where the wicked cease from troubling and the weary are at rest; while I was left to toil and struggle alone.

29. My grief, and sorrow, and loneliness I shall not attempt to describe.

PART 124

THE HEALING *of a blind woman under the administration of Parley P. Pratt while on a mission in Toronto, Canada, in the latter part of*

*April 1836, as related by himself. (**Autobiography of Parley P. Pratt** p. 149–151)*

1. Next day Mrs. Walton requested me to call on a friend of hers, who was also a widow in deep affliction, being totally blind with inflammation in the eyes;

2. She had suffered extreme pain for several months, and had also been reduced to want, having four little children to support.

3. She had lost her husband, of cholera, two years before, and had sustained herself and family by teaching school until deprived of sight, since which she had been dependent on the Methodist society; herself and children being then a public charge.

4. Mrs. Walton sent her little daughter of twelve years old to show me the way. I called on the poor blind widow and helpless orphans, and found them in a dark and gloomy apartment, rendered more so by having every ray of light obscured to prevent its painful effects on her eyes.

5. I related to her the circumstances of my mission, and she believed the same. I laid my hands upon her in the name of Jesus Christ, and said unto her, "Your eyes shall be well from this very hour."

6. She threw off her bandages; opened her house to the light; dressed herself, and walking with open eyes, came to the meeting that same evening at sister Walton's, with eyes as well and as bright as any other person's.

7. ¶ The Methodist society were now relieved of their burden in the person of this widow and four orphans.

8. This remarkable miracle was soon noised abroad, and the poor woman's house was thronged from all parts of the city and country with visitors; all curious to witness for themselves, and to inquire of her how her eyes were healed.

9. ¶ "How did the man heal your eyes?" "What did he do? — tell us," were questions so oft repeated that the woman, wearied of replying, came to me for advice to know what she should do.

10. I advised her to tell them that the Lord had healed her, and to give Him the glory, and let that suffice. But still they teased her for particulars. "What did this man do?" "How were your eyes opened and made well?"

11. ¶ "He laid his hands upon my head in the name of Jesus Christ, and rebuked the inflammation, and commanded them to be made whole and restored to sight; and it was instantly done."

12. ¶ "Well, give God the glory; for, as to this man, it is well known that he is an impostor, a follower of Jo. Smith, the false prophet."

13. ¶ "Whether he be an impostor or not, I know not; but this much I know, whereas I was blind, now I see! Can an impostor open the eyes of the blind?"

14. ¶ "Perhaps, then, you intend to be his disciple, to join the '*Mormons*'?"

15. ¶ "He said nothing to me about joining the '*Mormons*,' but taught me the gospel, and bore testimony that God had restored its power to the earth. Would you like to be partakers thereof? Or why do you inquire so earnestly about my eyes being healed?"

16. ¶ "Oh, we are John Wesley's disciples. We are the Christian Church. We know John Wesley, but as to this man, we know not whence he is."

17. ¶ "How is this that you know not whence he is, and yet he hath opened my eyes? Did John Wesley open the eyes of the blind? Can an impostor do it?"

18. ¶ "Ah, we see how it is. You are determined to forsake the Christian Church, the good old way, for the sake of these fools, these weak impostors — the Mormons. Well, farewell. But remember, you will have no more support from our society, no more encouragement of any kind; you shall not even teach a school for us. How then will you live?"

19. ¶ Such contentions and discouragement as these, poured into the ears of a poor mother from day to day, together with railings, lyings, and various sophistry and slander, soon caused her to waver, and like thousands of other poor, weak mortals, she shrank back into the net of sectarian delusion, and was seen by the Saints no more.

PART 125

A PROPHECY *given by Asael Smith, the Prophet's grandfather, at Topsfield, Massachusetts, probably in 1795, as related by the Prophet's grandmother, Mary Smith on May 17, 1836, at Kirtland, Ohio.*

***Note:** The following prophecy was not included in the original draft of the **History of the Church** which was dictated by the Prophet Joseph Smith — probably it was added later by his clerks. (Mss. History of the Church B2 p. 653. Material in braces is taken from the **History of the Church** 2:443)*

1. ¶ I went in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother, Mary Smith, aged ninety three years.

2. She had not been baptized, on account of the opposition of Jesse Smith, her eldest son, who has always been an enemy to the work.

3. She had come five hundred miles to see her children, and knew all of us she had ever seen.

4. {She} was much pleased at being introduced to her great-grandchildren, and expressed

much pleasure and gratification on seeing me.

5. ¶ My grandfather, Asael Smith, long ago predicted that there would be a prophet raised up in his family, and my grandmother was fully satisfied that it was fulfilled in me.

6. My grandfather Asael died in East Stockholm, St. Lawrence County, New York, after having received the Book of Mormon, and read it nearly through;

7. And he declared that I was the very Prophet that he had long known would come in his family.

PART 126

Apostle Parley P. Pratt *casts out demons from an afflicted woman while on a mission in Toronto, Canada, probably in June 1836, as related by himself. (**Autobiography of Parley P. Pratt** p. 167–168)*

1. ¶ Now there was living in that neighborhood a young man and his wife, named Whitney; he was a blacksmith by trade; their residence was perhaps a mile or more from this Lamphere's, where I held my semi-monthly meetings.

2. His wife was taken down very suddenly about that time with a strange affliction.

3. She would be prostrated by some power invisible to those about her, and, in an agony of distress indescribable, she would be drawn and twisted in every limb and joint, and would almost, in fact, be pulled out of joint.

4. Sometimes, when thrown on to the bed, and while four or five stout men were endeavoring to hold her, she would be so drawn out of all shape as to only touch the bed with her heels and the back part of her head.

5. She would be bruised, cramped and pinched, while she would groan, scream, froth at the mouth, etc.

6. She often cried out that she could see two devils in human form, who were thus operating upon her, and that she could hear them talk; but, as the bystanders could not see them, but only see the effects, they did not know what to think or how to understand.

7. ¶ She would have one of these spells once in about twenty-four hours, and when a period of these spells were over she would lie in bed so lame, and bruised, and sore, and helpless that she could not rise alone, or even sit up, for some weeks.

8. All this time she had to have watchers both night and day, and sometimes four and five at a time, insomuch that the neighbors were worn out and weary with watching.

9. Mr. Whitney sent for me two or three times, or left word for me to call next time I visited the neighborhood.

10. This, however, I had neglected to do, owing to the extreme pressure of labors upon me in so large a circuit of meetings—indeed, I had not a moment to spare.

11. At last, as I came round on the circuit again, the woman, who had often requested to see the man of God, that he might minister to her relief, declared she would see him anyhow, for she knew she could be healed if she could but get sight of him.

12. In her agony she sprang from her bed, cleared herself from her frightened husband and others, who were trying to hold her, and ran for Mr. Lamphere's, where I was then holding meeting.

13. At first, to use her own words, she felt very weak, and nearly fainted, but her strength came to her, and increased at every step till she reached the meeting.

14. Her friends were all astonished, and in alarm, lest she should die in the attempt, tried to pursue her, and they several times laid hold of her and tried to force or persuade her back.

15. "No," said she, "let me see the man of God; I can but die, and I cannot endure such affliction any longer."

16. On she came, until at last they gave up and said, "Let her go, perhaps it will be according to her faith."

17. So she came, and when the thing was explained the eyes of the whole multitude were upon her.

18. I ceased to preach, and, stepping to her in the presence of the whole meeting, I laid my hands upon her and said, "Sister, be of good cheer, thy sins are forgiven, thy faith hath made thee whole; and, in the name of Jesus Christ, I rebuke the devils and unclean spirits, and command them to trouble thee no more."

19. She returned home well, went about her housekeeping, and remained well from that time forth.

20. ¶ Her neighbors watched to see if the trouble would return upon her, but, after a few days they gave up all their fears, and gave glory to God, saying that the ancient gospel had truly been restored.

PART 127

A Spiritual Manifestation *of the truthfulness of the Gospel, given to Lorenzo Snow at Kirtland, Ohio, in June or July 1836, as related by himself in his journal.* (***Biography and Family Record of Lorenzo Snow*** p. 7)

1. ¶ I [Lorenzo Snow] was baptized by Elder John Boynton, then one of the Twelve Apostles, June, 1836, in Kirtland, Ohio.

2. Previous to accepting the ordinance of baptism, in my investigations of the principles taught by the Latter-day Saints, which I proved, by comparison, to be the same as those mentioned in the New Testament taught by Christ and His Apostles, I was thoroughly convinced that obedience to those principles would impart miraculous powers, manifestations and revelations.

3. With sanguine expectation of this result, I received baptism and the ordinance of laying on of hands by one who professed to have divine authority; and, having thus yielded obedience to these ordinances, I was in constant expectation of the fulfillment of the promise of the reception of the Holy Ghost.

4. ¶ The manifestation did not immediately follow my baptism, as I had expected, but, although the time was deferred, when I did receive it, its realization was more perfect, tangible and miraculous than even my strongest hopes had led me to anticipate.

5. ¶ Some two or three weeks after I was baptized, one day while engaged in my studies, I began to reflect upon the fact that I had not obtained a *knowledge* of the truth of the work — that I had not realized the fulfillment of the promise "he that doeth my will shall know of the doctrine," and I began to feel very uneasy.

6. I laid aside my books, left the house, and wandered around through the fields under the oppressive influence of a gloomy, disconsolate spirit, while an indescribable cloud of darkness seemed to envelop me.

7. I had been accustomed, at the close of the day, to retire for secret prayer, to a grove a short distance from my lodgings, but at this time I felt no inclination to do so.

8. The spirit of prayer had departed and the heavens seemed like brass over my head.

9. At length, realizing that the usual time had come for secret prayer, I concluded I would not forego my evening service, and, as a matter of formality, knelt as I was in the habit of doing, and in my accustomed retired place, but not feeling as I was wont to feel.

10. ¶ I had no sooner opened my lips in an effort to pray, than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt!

11. No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding.

12. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel.

13. It was a complete baptism — a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically, that the "Babe of Bethlehem" is truly the Son of God;

14. Also the fact that He is now being revealed to the children of men, and communicating knowledge, the same as in the Apostolic times.

15. I was perfectly satisfied, as well I might be, for my expectations were more than realized, I think I may safely say in an infinite degree.

16. ¶ I cannot tell how long I remained in the full flow of the blissful enjoyment and divine enlightenment, but it was several minutes before the celestial element which filled and surrounded me began gradually to withdraw.

17. On arising from my kneeling posture, with my heart swelling with gratitude to God, beyond the power of expression, I felt — *I knew* that He had conferred on me what only an omnipotent being can confer — that which is of greater value than all the wealth and honors worlds can bestow.

18. That night, as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights.

19. The sweet remembrance of those glorious experiences, from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence.

PART 128

A REVELATION *given through the Prophet Joseph Smith concerning music and its relationship to man and the Holy Spirit, given in Kirtland, Ohio, probably in mid-1836. (**History of the Organization of the Seventies** p. 14–15)*

1. ¶ "Man of himself is an instrument of music; and when the chords of which he is composed are touched, and salute the ear, the sounds appeal to his spirit and the sentiment to his understanding.

2. If the strains are harmonious, he endorses and enjoys them with supreme delight; whether the tones are from a human voice or from an instrument, they arrest his attention and absorb his whole being."

3. ¶ This subject came under the especial notice of Joseph Smith, the Prophet, who organized the first choir in the Church, and who was a constant attendant at their singing schools.

4. He recommended the Saints to cultivate as high a state of perfection in their musical harmonies as the standard of the faith which he had brought was superior to sectarian religion.

5. To obtain this, he gave them to understand that the refinement of singing would depend on the attainment of the Holy Spirit.

6. "That the combined talent of the sainted compositors, when united with those inspirations, will bring compositions of tunes, that have their origin with the sacred choirs that sing the new song, in the presence of God and the Lamb, who join their symphonies with the compositors, that dwell with the Saints on earth; and when the music performed here, is acceptable to their spirits, they then cooperate with the choirs, in our earthly courts.

7. ¶ When this subject is studied and sought after by the singers of the Saints, with their whole hearts, their songs and anthems, and their minstrelsy, will soften into celestial melody, melt the hearts of the Saints and draw them together, as the magnet needle is drawn to the loadstone.

8. When these graces and refinements and all the kindred attractions are obtained that characterized the ancient Zion of Enoch, then the Zion of the last days will become beautiful, she will be hailed by the Saints from the four winds, who 'will gather to Zion with songs of everlasting joy.' Then Zion will be free, and to God and the Lamb will be the glory, to Saints the boundless joy."

PART 129

A Revelation *given through Apostle Parley P. Pratt, while on a mission at Toronto, Canada, in July 1836, as related by himself.* ***(Autobiography of Parley P. Pratt*** *p. 172–173)*

1. ¶ In July, 1836, while lodging at the house of brother Joseph Fielding, the voice of the Lord came unto me in a dream, saying: "Parley!"

2. And I answered: "Here am I"; for I was in a vision of the Spirit and knew that it was the Lord who spake unto me.

3. And He said: "When did I ever reveal anything unto you in a dream and it failed to come to pass?"

4. And I answered: "Never, Lord."

5. "Well, then," He continued, "go unto this people and cry unto them with a mighty voice that they repent, lest I smite them with a curse and they die;

6. "For, notwithstanding the present fruitfulness of the earth, there shall be a famine in the land;

7. "And not only a famine for bread, but a famine for the word of the Lord;

8. "For I will call my servants out from their midst and send them to the nations afar off."

9. Having heard these words I took courage, and I continued to lift up my voice in the congregations, both in town and country, testifying of the gospel and warning the people of things to come.

10. Many repented and were baptized, while many hardened their hearts and were filled with a contentious and lying spirit.

11. But the Saints were filled with faith, joy, and love; and they met together oft, and had great union and peace, and were happy in the society of each other.

PART 130

Signs *of the coming of the Son of Man as witnessed by Parley P. Pratt and also a prophetic dream given to him while on a mission to Toronto, Canada probably in September, 1836, as related by himself.* ***(Autobiography of Parley P. Pratt*** *173–180)*

1. ¶ In the autumn of the same year — I think in September — I had preached on Sunday in the chapel, on the subject of the coming of the Son of Man and the signs which would precede his coming.

2. I prophesied that they would see signs in the heavens very soon, such as were spoken of by Jesus Christ in the New Testament;

3. And that when they should begin to see them they might know for themselves that His coming was nigh at hand.

4. ¶ After thus preaching I returned in the evening to the house of brother and sisters Fielding, at the hour of 9 p.m.;

5. We sat up for an hour or two conversing on these important things and rejoicing, when, on going out at the door and looking abroad, we beheld a most wonderful scene in the heavens, and, as it continued for some time, we finally went to some of the nearest neighbors and called them out to behold it.

6. ¶ A wave of white light

extended like a rainbow from east to west over the entire horizon, a little south of the meridian.

7. It was in appearance about twenty feet wide, and seemed agitated in its motions like a wave of the sea;

8. At length it removed like the motions of a great swell of the sea towards the south and disappeared; when lo! another similar light appeared immediately in the place of the former, and, after remaining stationary with agitated motions for some time, it rolled away to the south and disappeared like the former, and was replaced by a third. Thus the same scene was renewed and continued for hours. We finally all retired to rest, while it yet continued to be exhibited.

9. ¶ After spending the season in continued labors, and organizing the Church in many places, I was about to return in October to Kirtland, Ohio, to my home.

10. Now, there was a man named Caird, who, previous to my visit to Canada, had been over from England as a preacher, who pretended to be sent of God by revelation.

11. He had preached many things, and told the people that God had raised up apostles in England, and organized the true church, and was sending preachers from thence into all the world, to prepare the way for the coming of the Son of Man.

12. This man held to the sprinkling of infants, which he called baptism.

13. He also held that the church of which he was a representative and messenger, included the national Church of England; and all others who had been baptized (sprinkled), whether Catholic or Protestant.

14. This great, universal church was the true church, only needing the restoration of apostles and gifts which had now commenced to be restored.

15. ¶ This man had great influence in Canada on his former visit, and he had long been looked for to return to Toronto on his second visit.

16. The people were all expectation, and very anxious that he should arrive in time to meet me before I should return home;

17. For many persons greatly wondered that there should arise about the same time one church in America and another in England, both professing apostolic power and universal jurisdiction.

18. Some of those who had heard both of us, tried to think that both systems were one and would run together.

19. Others said they would wait and see which serpent swallowed the other before they would join either. . . . .

20. On my own part, although I knew his system was erroneous and not founded in truth, yet I had formed a very favorable opinion of the man, and had made up my mind to meet a fearless champion who would not shrink one moment from a full and free investigation.

21. Believing this, I felt in high hopes that he would be an instrument in the hands of God to receive and spread the truth.

22. ¶ This man still lingered at Kingston, two hundred miles distant, and did not come up to Toronto as expected.

23. To satisfy the anxiety of the people, I at length proposed in our meeting one Sabbath, that I would take steamer the next morning and go down to Kingston, and see this strange man.

24. ¶ That same night I had a dream, as follows: I thought I was in a vast wilderness of wild beasts of every description, among which was a species of elephant so large that its trunk reached nearly the tops of the tall trees, and when he walked the earth trembled;

25. The beasts of the field fled from before him, and the trees were swayed on either side of him as slender reeds.

26. At this I was afraid, and I wafted myself up by the power of the Spirit, and sat in the top of a tall tree.

27. As he approached, I reflected as follows: Why should such a man as I fear? I have any amount of power given me of God,

28. I will, therefore, descend to earth before him; for he can never harm me. I accordingly descended.

29. He considered this a defiance on my part, so he boasted that I had no power, and that I could not stand before him.

30. ¶ At this I put forth my hand and caught him by the trunk, and lifting him from the ground by the power of the Spirit, I dashed him to the ground a number of times;

31. At this he seemed to dwindle down to about the size of a suckling calf, and finally turned into a serpent and swelled out to the length of about a hundred feet, and half the size of a man's body.

32. He then spoke great swelling words in defiance of my power; said it was not the power of God, but only the power of a man;

33. And he continued to mock and defy me, saying, "If you have the great power of God, why do you not pull me in pieces?"

34. ¶ At this I saw a great white stone, smooth and round at the top, in the shape of the half of an egg, and about six feet in diameter.

35. The serpent coiled himself around this stone, and professed to be fastened to it. And he said: "Now I will remain fast to this rock, and give you a fair chance to pull me to pieces."

36. I answered, "You are not fastened to the rock, but will slip from it the moment I pull."

37. "Nay," said he, "try me, and see." I laid hold of him, and the same power came on me as before, but as I began to pull he slipped from the rock.

38. I then tried to fasten him to some weeds or some rubbish which was near, but the moment I pulled he would slip from them; I could not, therefore, fasten him to anything.

39. I said to him, "You will not remain fastened to anything; how, then, can I pull you to pieces?"

40. ¶ Being a little at a loss to know what to do, I turned to Elder Orson Hyde, who seemed to stand by, and said, "Brother Orson, see those wide jaws, and that small neck; it is an excellent hold; seize him by the neck and hold him fast, and, in the name of Jesus, I will give an almighty pull."

41. He did so, and I pulled; the serpent then dwindled down to the size of a small snake half a yard in length, and crawled off and hid among the grass.

42. ¶ I awoke under the strong impression that the great beast and the serpent represented Mr. Caird; and that the rock was the true gospel, to which he pretended to be fast.

43. This impression was so different from the opinion I had formed of the man, that I felt greatly disappointed. I was not willing to believe the vision;

44. I exclaimed in the bitterness of sorrow and disappointment: "Is it possible that this is Mr. Caird, so beloved, so revered as a great and good man?" I hardly dare believe it.

45. "O Lord, if this vision is of thee and its application, please show me the interpretation of it in plainness, that I might not err." I immediately fell asleep again and dreamed as follows:

46. ¶ I thought I took a steamer and arrived in Kingston at early dawn. I thought I took up one of the principal streets, directly northward from the water, and put up at a house of entertainment.

47. I then inquired for Mr. Caird, and was told that he was on the same street near to me.

48. I saw him, and tried to tell him of the glorious fulness of the gospel. He immediately rejected, and refused to hear me, and commenced to speak reproachfully of me and the cause.

49. I replied to him in the language of the New Testament: "Doth our law judge a man before it hear him?"

50. He answered with a sneer: "I am perfectly willing to judge Mormonism without hearing it; I would not break my shins to hear it anyhow."

51. I awoke a second time, feeling satisfied in regard to Mr. Caird.

52. ¶ I arose next morning and told the people that I now knew Mr. Caird; that he was false, and would bitterly and utterly refuse to investigate or hear the truth.

53. I told them I had no desire to go to see him, for the Lord had shown him to me in a dream, and I knew more about him than all of them.

54. This, however they could not realize; they assured me that

he was no such man; and, as they had found me the means to go and see him, and had chosen a man to go with me, they rather insisted on my going.

55. "Well," said I, "I will go, but you will find the matter just as I tell you." So I went, accompanied by a Mr. Goodson.

56. ¶ We landed in Kingston at early dawn, went up the street as I had dreamed, took lodgings, and then inquired for Mr. Caird, and was answered that he was near us on the same street.

57. I wrote him a line seeking an interview. No answer was returned.

58. We waited all day, and then attended his meeting at evening. He preached well, and showed great intelligence. I could detect nothing to condemn.

59. As he was about closing, I prayed the Lord to cause him to show himself, that I might discern his spirit.

60. On a sudden he broke off from his subject, and commenced railing against Mormonism at a most horrible rate.

61. He said he had that day received a line from one of these impostors, calling him brother, and professing to be of the new church, which had been lately organized in England by the spirit of revelation;

62. "By this false profession," he said, "they had deceived some of his friends in Toronto." Now all these things were lies.

63. ¶ I arose in the meeting and asked to speak, but did not obtain privilege.

64. I, however, told the people that Mr. Caird had lied; he had received no line from an Elder of the Church of the Saints calling him brother, or professing to be of his new church, organized in England; I defied him to produce such a line.

65. All the answer the multitude returned to this was to hiss, and to cry, "Gold Bible! Gold Bible! — New Revelation!" etc.

66. ¶ Next morning we published a printed handbill with a statement of his lying, a copy of the line I had really sent to him, and a statement of our doctrine as Latter Day Saints.

67. This we circulated freely in his next meeting, challenging him to refute the charge, or to meet us in debate.

68. ¶ We could draw no answer from him. We circulated the handbills in the streets by hundreds, and then sent plenty of them by mail to our friends in Toronto.

69. The bill was headed: "*Doth our law judge a man before it hear him*?"

70. Our friends in Toronto were astonished above measure at the confirmation of the dream, in which God by his servant had revealed a man's spirit, and clearly exposed the heart of a wicked man whom his best acquaintances were unable to discern.

71. Mr. Caird, on being exposed

at Kingston, fled to Toronto, and there commenced preaching to crowds in the Court House; but there the newsboys met him in the face, and circulated the handbills which we had sent, showing him to be a liar, and he utterly unable to refute or gainsay it.

72. He threatened prosecution; but the boys, nothing daunted, continued to offer the bills gratis in his face to those who went in to hear.

73. ¶ We returned to Toronto, and his old friends urged him to meet me; but he could not be prevailed on to do so, although his discourses were full of opposition, and misrepresentation of the principles of the Saints.

74. I now applied to Wm. Lyon McKenzie, a printer and editor, in King street, for some large public halls or rooms of his, which would hold hundreds of people.

75. He gave us the use of them, and we put out a bill, advertising two meetings, and pledging to the public that we would prove to a demonstration that Mr. Caird, who was now preaching in this city, was a false teacher, whom God had never sent,

76. And that no believer in the Bible, who listened with attention, should go away unconvinced of that fact, or the truth of the doctrine of the Church of Jesus Christ of Latter-Day Saints.

77. In the handbill Mr. Caird was again invited to attend.

78. ¶ Long before the hour of the first appointment had arrived the house was thronged to that degree that ten dollars was in vain urged upon any one who would vacate their seat, even on the stairs which led to the hall.

79. I took for a text the saying of the Apostle John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, the same hath not God."

80. I then reviewed the doctrine of Christ and of His Apostles in detail, showing what were the ordinances, gifts, powers, precepts, promises, and commandments of Jesus Christ, as contrasted with the public teachings and doings of this man, Caird.

81. ¶ The people were astonished at the review and contrast, and were apparently all satisfied that we had fulfilled the pledge to a demonstration.

82. The next evening the house was as crowded as the first; all listened with profound attention. We opened the Scriptures of the prophets, and many were enlightened.

83. In these two meetings Elder Hyde was present, and presided as chairman.

84. Thus was fulfilled to the letter this strange and wonderful double dream.

85. And thus the truth prevailed over the counterfeit, while the people's minds were settled as to which was the Moses and which was the magician.

86. ¶ Mr. Caird retired from the country, returned home to Scotland, where I found him ten years afterwards living in private life and of no notoriety.

PART 131

The Gift of Tongues *manifested through Heber C. Kimball, while on a mission in upper New York State, probably in September 1836, as related by himself.* ***(Life of Heber C. Kimball** p. 109–110)*

1. ¶ Monday, 20th, we ordained Levi Chapin a Teacher and Alvin Simons an Elder to watch over the church.

2. I then went to Black Lake, preached and baptized one; then preached at Potsdam and baptized another.

3. Returned to the township of Oswegathchie, called the church together at Ogdensburg, which numbered twenty-eight, and bade them farewell.

4. I left the church rejoicing in the Lord, and many around believing the testimony.

5. ¶ Thence I pursued my journey to Victor, Ontario County, where I met Vilate, my wife, who was visiting her friends, and I tarried a few days with them.

6. Thence we pursued our journey to Buffalo. Here a magistrate came forward and paid five dollars for our passage to Frankfort, a distance of one hundred and eighty miles. The passengers were chiefly Swiss emigrants.

7. After sitting and hearing them for some time, the Spirit of the Lord came upon me, and I was enabled to preach to them in their own language. They seemed much pleased and treated us kindly.

8. We had a very heavy gale while going up the lake, so that every passenger almost and some of the hands were very sick.

9. Many were frightened, and one woman died, she being very feeble when she came on board.

10. But we reached our destination without accident, and arrived in Kirtland, October 2nd.

11. I was gone nearly five months, visited many of my friends, preached much, and baptized thirty.

12. This was the first mission I took alone. The Lord was with me and blessed me, and confirmed the word with signs following.

PART 132

A Healing *through the, administration of Heber C. Kimball, while on a mission in England, probably sometime during 1837, as related by himself.* ***(Life of Heber C. Kimball** p. 149–150)*

1. ¶ I had visited Thomas Walmesley's house, whose wife was sick of the consumption and had been for several years; she was reduced to skin and bones, a mere skeleton; and was given up to die by the doctors.

2. I preached the Gospel to her, and promised her in the name of the Lord Jesus Christ if she would believe, repent and be baptized, she should be healed of her sickness.

3. She was carried to the water, and after her baptism began to amend, and at her confirmation she was blest, and her disease rebuked, when she immediately recovered, and in less then one week after she was attending to her household duties.

PART 133

A PROPHETIC DREAM *given to Heber C. Kimball, while on a mission in England, probably in 1837, as related by himself. (**Life of Heber C. Kimball** p. 155–156)*

1. One night . . . while at Mr. Richard's house, I dreamed that an elderly gentleman came to me and rented me a lot of ground, which I was anxious to cultivate.

2. I immediately went to work to break it up; and observing young timber on the lot, I cut it down.

3. There was also an old building at one corner of the lot which appeared ready to fall. I took a lever and endeavored to place the building in a proper position, but all my attempts were futile, and it became worse.

4. I then resolved to pull it down, and with the new timber build a good house on a good foundation.

5. While thus engaged, the gentleman of whom I had rented the place came and found great fault with me for destroying his young timber, etc.

6. ¶ This dream was fulfilled in the following manner: After Mr. Richards let me preach in his chapel, I baptized all of his young members, as I had before baptized his daughter.

7. He then reflected upon himself for letting me have the privilege of his chapel; told me that I had ruined his church, and had taken away all his young members.

8. I could not but feel pity for the old gentleman, but I had a duty to perform which outweighed all other considerations.

PART 134

A DREAM *given to Apostle Heber C. Kimball, while on a mission to England, sometime in 1837, as related by himself. (**Life of Heber C. Kimball** 179–181)*

1. ¶ One night while at the village of Ribchester I dreamed that in company with another person I was walking, and we saw a very extensive field of wheat; more so than the eye could reach; such a sight I had never witnessed.

2. The wheat appeared perfectly ripe and ready for harvest.

3. I was very much rejoiced at the glorious sight which presented itself; but judge of my surprise, when on taking some of the ears and rubbing them in my hands, I found nothing but smut; not any sound grain could I find.

4. I marveled exceedingly and felt very sorrowful, and exclaimed, "What will the people do for grain! Here is a great appearance of plenty, but there is no sound wheat."

5. ¶ While contemplating the scenery, I looked in another direction, and saw a small field in the form of the letter L, which had the appearance of something growing in it.

6. I immediately directed my steps to it, and found that it had been sown with wheat, some of which had grown up six inches high, other parts of the field not quite so high, and some had just sprouted.

7. This gave me some encouragement to expect that at the harvest there would be some good grain.

8. While thus engaged, a large bull, looking very fierce and angry, leaped over the fence, ran through the field, and stamped down a large quantity of that which had just sprouted, and after doing considerable injury he leaped over the fence and ran away.

9. I felt very much grieved that so much wheat should be destroyed when there was such a prospect of scarcity.

10. ¶ When I awoke next morning the interpretation was given me.

11. The large field with the great appearance of grain, so beautiful to look upon, represented the nation in which I then resided; which had a very pleasing appearance and a good show of religion; which made great pretensions to piety and goodness, and consequently of the gifts of the Spirit.

12. The small field I saw, clearly represented the region of country where I was laboring, and where the word of truth had taken root, which was in the shape of the letter L, and it was growing in the hearts of those who had the gospel, some places having grown a little more than others.

13. The village I was in was that part of the field where the bull did so much injury;

14. For during my short visit there, most of the inhabitants were believing, but as soon as I departed, a clergyman belonging to the Church of England came out and violently attacked the truth, made a considerable noise, crying, "False Prophet! Delusion!" and after trampling on truth and

doing all the mischief he could before I returned, he took shelter in his pulpit.

15. ¶ However he did not destroy all the seed, for after my return I was instrumental in building up a branch in Ribchester.

16. A mob of Catholics had combined, that when I went to baptize any persons they would pelt me with stones.

17. I made arrangements with each of the candidates to go singly to the place of baptism, and about the time the last one got there I started quickly, got to the place and baptized them all.

18. As I was baptizing the last one the mob came up and were disappointed in their vengeance, for I came out of the water and they did not know how many I had baptized.

PART 135

A Revelation *given through the Prophet Joseph Smith concerning the Kirtland Safety Society at Kirtland, Ohio, on January 6, 1837, as recorded at the time by Wilford Woodruff in his diary. (**Wilford Woodruff Journal**, January 6, 1837)*

1. ¶ I [Wilford Woodruff] visited the office of the Kirtland Safety Society and saw the first money that was issued by the treasurer or society.

2. It was given to Brother Bump (in exchange for other notes) who was the first to circulate it.

3. ¶ I also heard President Joseph Smith Jr. declare in the presence of F[rederick G.] Williams, D[avid] Whitmer, S[amuel] Smith, W[arren] Parrish, and others in the deposit office that he had received that morning the word of the Lord upon the subject of the Kirtland Safety Society.

4. He was alone in a room by himself and he had not only the voice of the spirit upon the subject but even an audible voice.

5. He did not tell us at that time what the Lord said upon the subject but remarked that if we would give heed to the commandments the Lord had given this morning all would be well.

6. ¶ May the Lord bless Brother Joseph with all the Saints and support the above named institution and protect it so that every weapon formed against it may be broken and come to naught while the Kirtland Safety Society shall become the greatest of all institutions on Earth.

PART 136

A Vision *given to the Prophet Joseph Smith, of the City of Kirtland, as recorded by Wilford Woodruff, on the day he received it from the Prophet at Kirtland, Ohio, on April 6, 1837. (**Wilford Woodruff Journal**, April 6, 1837)*

1. ¶ Joseph presented us in some degree the plot of the city of Kirtland (which is the strong hold of the daughter of Zion) as it was given him by vision.

2. It was great, marvelous and glorious. The city extended to the east, west, north and south. Steam boats will come puffing into the city. Our goods will be conveyed upon railroads from Kirtland to many places and probably to Zion.

3. Houses of worship would be reared unto the Most High.

4. Beautiful streets were to be made for the Saints to walk in.

5. Kings of the Earth would come to behold the glory thereof and many glorious things not now to be named would be bestowed upon the Saints.

6. But all these things are better imagined than spoken by the children of Jacob.

PART 137

Spiritual Manifestations —*Dreams, Healings, Revelations, the Gift of Tongues and the interpretation thereof given to Benjamin Brown while on a mission to England, between May 15, 1837 and October 30, 1838, as related by himself probably in 1853. (**Testimonies for the Truth** p. 9–12)*

1. ¶ I was not baptized directly [upon my conversion], as I hoped to have the pleasure of seeing my wife comply with the same ordinance, when we could enter the Church together. In the meantime I prosecuted my inquiries.

2. ¶ Shortly after inquiring of the Lord concerning the truth of the judgments preached by the Latter-day Saints as being at hand, and impending over this generation, I was shown, in answer, by a vision, the various scenes described in the revelations of the ancient Prophets.

3. The inhabitants of the earth appeared before me in their various occupations — ploughing, sowing, fishing, and engaging in mechanical business. I saw them, under the infliction of the plagues, &c., lift their eyes towards Heaven, curse God, and die.

4. I also saw many other things as predicted by ancient Prophets. Thus do I *know* the truth of the Bible, as well as of the Book of Mormon, and I am a witness for both!

5. ¶ A whole year and a half I deferred my baptism, still waiting for my wife, who, although at first favorable to "Mormonism," had become a determined enemy to the Church.

6. When I went to hear the "Mormons" preach at Westfield, a village where the Twelve Apostles were holding their first

Conference, curiosity had drawn great numbers to hear them, so that they had crowded meetings all the time.

7. The second day of this Conference, I, with four others, was baptized by Elder McLellin, and confirmed the same night.

8. While undressing on the bank of the creek, preparing for the ordinance, Satan made a last effort to prevent my entering the Church.

9. A man coming along by the water side came up to me and said, "I wish to speak to you for a few minutes before you go into the water."

10. Thinking of course that he was a friend, or a member of the Church, who intended to give me some instruction as to my behavior when in the water, I listened to him, and, having got me to retire some rods off, he said, "Have you heard what has come out?"

11. "No," I replied, "what about?" "Why," he continued, "concerning the Mormons, it has been discovered that it is all an imposture, a regular hoax to deceive the people.

12. The affair has just come to light. If you wait only a little, you'll hear all about it."

13. At first this completely stunned me, for I was listening very attentively, considering him one of the Church, and for a moment I began to question,

14. But quickly recollecting the manifestations I had received, I told him he was a child of the Devil, and I pushed past him to the water, and was baptized at once. This was on the 15th of May, 1837.

15. ¶ My wife, who had managed to be present when I was going to the water, and even threatened that she would not live with me, was, for a long while after, perhaps a year and a half, bitterly opposed to the work, but I knew from the Lord that she would come into the Church, and I told her so.

16. As the way she was at last brought in was very curious, I will mention it. She dreamed one night that a large company of visitors had come to her house, for whom she had to prepare supper.

17. On going into her buttery to procure the necessary food to cook, she could only find a small potato, about the size of a robins egg, lying on a wooden trencher.

18. However, with this small stock, she commenced, and by some wonderful means converted this little affair into a splendid preparation of pies, puddings, &c.

19. When they were ready, she stood still, wondering how it had all been done, for, as may be supposed, it puzzled her sorely to conceive how, from a little potato, and that on a wooden trencher, she had produced such an elegant entertainment.

20. Just at this moment, while she was thus marveling, I was awakened from my sleep, with a command sounding in my ears that I was to say to my wife, "Don't you remember hearing that you should not despise the day of *small things*?"

21. I was to speak at once, without waiting. So I awoke her, and without any preface did as I was bid.

22. ¶ The wonderful concurrence of these words with her dream, and the self-evident interpretation of it, referring as it did to her past conduct,

23. (For one of the principal reasons of the opposition she felt to my joining the Church was, that she considered it disgraced her to have her husband belong to a Church that was so poor, and everywhere spoken against,)

24. So impressed itself upon her mind, with other confirmations, that she was baptized, and has remained firm to the Church ever since.

25. ¶ When I had been in the Church about a year and a half, I was ordained an Elder, under the hands of Jared Carter.

26. The next day, I, with my wife, went up to Kirtland, to visit the Saints living there.

27. After a very happy time, during which the Book of Doctrine and Covenants was first presented to the Church, we started for home.

29. While on the lakes, I was attacked by one of the lake fevers prevalent there, and became very ill indeed.

30. I was, however, taken home and put to bed. The same day, two Elders of the Church called in to see me, and, finding I was in such a condition, they laid their hands upon me.

31. Whilst their hands were yet upon my head, I felt the disease remove from my body, commencing at the pit of my stomach, moving gradually upwards towards the hands of the Elders, and I was made perfectly whole.

32. The same day, I was out at work milking my cows, and went round to invite my neighbors to hear the preaching in the evening. This was the first case of healing I had ever witnessed.

33. ¶ The succeeding winter, I again went up to Kirtland, to attend the dedication of the Temple, and to meet with the solemn assembly that was there convened.

34. There the Spirit of the Lord, as on the day of Pentecost, was profusely poured out.

35. Hundreds of Elders spoke in tongues, but many of them being young in the Church, and never having witnessed the manifestation of this gift before, felt a little alarmed.

36. This caused the Prophet Joseph Smith to pray the Lord to withhold the Spirit.

37. Joseph then instructed them on the nature of the gift of tongues, and the operation of the Spirit generally. ¶ We had a most glorious and never-to-be-forgotten time.

38. Angels were seen by

numbers present, and the first endowments were received.

39. It was during this assembly that the Saints' favorite hymn was given by inspiration, commencing —

40. ¶ "The Spirit of God, like a fire, is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the Earth."

41. ¶ The beauty and applicability of this hymn will be seen by the Saints, on reading the third and fourth verses, when it is recollected that this was a solemn assembly, and that the ordinance of washing of feet, &c., was just then being attended to.

42. ¶ It was also at this time that Elijah the Prophet appeared, and conferred upon Joseph the keys of turning the hearts of the fathers to the children, previous to the re-institution of the ordinance of baptism for the dead.

43. ¶ By this time, most of the members of the Pomphret Branch, into which I had been baptized, were gathered up to Kirtland, the first gathering place of the Saints;

44. And I was left without any one to counsel or direct me as to the way in which I should devote my labors in spreading the principles of truth,

45. When one day the Word of the Lord, by the power of the Spirit, came unto me, saying, "I have fourteen sheep in Portland: go and gather them; then go South, where I have twenty-two more, and gather them also."

46. I then began to preach for the first time, and for that purpose procured the schoolroom in Portland, and, through my friends, circulated a notice that I was going to preach.

47. This gathered a small congregation of some thirty or forty people. At the time appointed I stood up to address them.

48. As soon as I rose on my feet and looked on the congregation, the dream which I had had five years before, but which I had entirely forgotten, flashed across my recollection —

49. There was the identical room I had seen with the very people and children, just in those positions in the place that I had described them to my wife years before, when I informed her that I dreamed I was called to preach the Gospel! This was summer time.

50. ¶ I continued preaching at Portland until the winter came on, when, having baptized a few out of the place, they met at my house at Pomphret, on the Sundays, and on the week days I extended my labors in the South.

51. As I was told, I found just fourteen in Portland, willing to obey the Gospel, and by no exertion of mine could I get any more!

52. I also obtained, in the South, the twenty-two previously spoken of, but it was a year and a half before I completed the number.

53. ¶ Not long after receiving the office of Elder, I was called to lay hands on a sister named Crowell, in Chautauque county, New York, who was afflicted with a cancer.

54. Her life was despaired of by herself and all her neighbors, when she sent to me, and I was told to come that night if I wished to see her alive!

55. Not being able to go then, I prayed the Lord to give her a good night's rest.

56. I visited her in the morning, and found that she had had a better night's rest than usual.

57. I found her head, where the cancer had broken out, a dreadful sight, full of cancer worms, which were eating into the scull, three pieces of which had come out!

58. I anointed her head with oil, and prayed the Lord on her behalf, and, being obliged, left immediately to attend to my hay.

59. The next time I saw her was the following Sunday, when I met her at the meeting.

60. She pulled off her cap, and showed me her head. It was entirely healed, and the flesh was as sound as ever.

61. She said that within half an hour after my administering to her, she felt all the pain, which had previously been intense, and, to use her expression, "like a thousand gimlets boring into her brain," leave her entirely, and the wound healed up rapidly.

62. ¶ The Saints that I gathered at Portland, and that met at my house, were richly blest with the various gifts of the Spirit — tongues, interpretations, prophecy, &c.

63. I will relate an instance or two.

64. One Sunday morning, while opening the meeting with prayer, the gift of tongues came upon me, but thinking of Paul's words, that it is sometimes wisdom not to speak in tongues, unless one is present who can interpret, and forgetting that a sister, possessing the gift of interpretation, was present, I quenched the Spirit, and it left me.

65. Immediately, another brother broke out in tongues, the interpretation of which was, that "the Lord knew we were anxious to learn of the affairs of our brethren in Missouri, and that if we would humble ourselves before Him, and ask, He would reveal unto us the desires of our hearts."

66. Missouri was some thousand miles from Portland. We accordingly bowed again in supplication before the Lord, and, after rising from our knees, and re-seating ourselves, the same brother broke out singing in tongues, in a low, mournful strain.

67. But judge our feelings when the interpretation was given, and was found to be some thirteen or fourteen verses of poetry, descriptive of affairs in Missouri, the

murder of our brethren there, and telling us that just at that time —

68. ¶ "Our brethren lay bleeding on the ground,
With their wives and children weeping around."

69. ¶ We had so often proved the truth of similar communications, that we felt as assured of the truth of this shocking news, as though our eyes actually beheld the horrid sight.

70. Our hearts were filled with sorrow.

71. In a fortnight afterwards, we received a letter from John P. Green, a faithful Elder of the Church in Missouri, who was, at the time he managed to write, secreted in the woods.

72. The letter detailed and confirmed all the events previously revealed in tongues, proving that on the very day we had been informed of the transactions occurring a thousand miles off, the bleeding corpses of our brethren lay stretched on the ground after the slaughter.

73. It was either at or about this time, that the massacre at Haun's Mill took place.

PART 138

A Revelation *given to Heber C. Kimball, through the Prophet Joseph Smith at Kirtland, Ohio, on June 4, 1837, also Heber C. Kimball is healed through the administration of the Prophet Joseph Smith, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 116, 118)*

1. ¶ On Sunday, the 4th day of June, 1837 . . . the Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table, on the Melchizedek side of the Temple, in Kirtland, and whispering to me, said,

2. "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'" . . . . .

3. ¶ After being called on this mission, I daily went into the east room in the attic story of the temple and poured out my soul unto the Lord, asking His protection and power to fulfill honorably the mission appointed me by His servants.

4. A short time previous to starting, I was laid prostrate on my bed with a stitch in my back, which suddenly seized me while chopping and drawing wood for my family.

5. I could not stir a limb without crying out from the severeness of the pain.

6. Joseph, hearing of it, came to see me, bringing Oliver

Cowdery and Bishop Partridge with him;

7. They prayed for and blessed me, Joseph being mouth, beseeching God to raise me up;

8. He then took me by the right hand and said, "Brother Heber, I take you by your right hand in the name of Jesus Christ of Nazareth, and by virtue of the Holy Priesthood vested in me I command you in the name of Jesus Christ to arise, and be thou made whole."

9. I arose from my bed, put on my clothes, and started with them and went up to the temple, and felt no more of the pain afterwards.

PART 139

A Dream *given to Heber C. Kimball, of the Prophet Joseph Smith, while crossing the Atlantic Ocean on his mission to England, sometime in the first part of July 1837. (**Life of Heber C. Kimball** p. 127)*

1. ¶ While crossing the sea . . . I dreamed that the Prophet Joseph came to me while I was standing on the forecastle of the ship, and said,

2. "Brother Heber, here is a rod (putting it into my hands), with which you are to guide the ship.

3. "While you hold this rod you shall prosper, and there shall be no obstacles thrown before you but what you shall have power to overcome, and the hand of God shall be with you."

4. After this I discovered every kind of obstruction was placed before the ship to stop its progress; but the bow being sharp, the obstacles were compelled to move out on either side; and when the ship would come to a mountain, it would plow its course straight through, as though it was in water.

5. This rod which Joseph gave me was about three and a half feet in length.

6. His appearance was just as natural as I ever beheld him in the flesh. He blessed me and disappeared.

PART 140

A Vision *of legions of demons, given to Heber C. Kimball, Orson Hyde, Willard Richards and Isaac Russell upon the opening of the English Mission, received on Sunday, July 30, 1837, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 143–46)*

1. ¶ Sunday, July 30th, about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day), who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out, "Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief."

2. ¶ I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed round to where he was.

3. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the Devil.

4. ¶ While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor.

5. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room.

6. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed.

7. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us.

8. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall.

9. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us.

10. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate;

11. And I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain.

12. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river.

13. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world.

14. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.

15. ¶ Elder Hyde's supplemental description of that fearful scene is as follows, taken from a letter addressed to President Kimball:

16. ¶ Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so.

17. After you were overcome by them and had fallen, their awful rush upon me with knives, threats, imprecations and hellish grins amply convinced me that they were no friends of mine.

18. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room.

19. The last imp that left turned round to me as he was going out and said, as if to apologize, and appease my determined opposition to them, "I never said anything against you!"

20. I replied to him thus, "It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!"

21. He immediately left, and the room was clear. That closed the scene of devils for that time.

22. ¶ Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation.

23. ¶ "No, Brother Heber," he replied, "at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him.

24. "When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you."

25. ¶ Joseph then related some of his own experience, in many contests he had had with the evil one, and said, "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes."

PART 141

A Prophecy *on the head of Mary Smithies, given by Heber C. Kimball, while on a mission to Great Britain in October, 1837, as related by Heber C. Kimball.* ***(Life of Heber C. Kimball** p. 169–170)*

1. ¶ I will mention a circumstance in relation to the first child born in the Church of Jesus Christ of Latter-day Saints in Great Britain, which was on the 7th of October, 1837, at Barshe Lees.

2. She was the daughter of James and Nancy Smithies, formerly Nancy Knowles.

3. After she was born her parents wanted to take her to the church to be sprinkled, or christened, as they call it.

4. I used every kind of persuasion to convince them of their folly; it being contrary to the scriptures and the will of God;

5. The parents wept bitterly, and it seemed as though I could not prevail on them to omit it.

6. I wanted to know of them why they were so tenacious. The answer was, "If she dies she cannot have a burial in the churchyard."

7. I said to them, "Brother and Sister Smithies, I say unto you in the name of Israel's God, she shall not die on this land, for she shall live until she becomes a mother in Israel, and I say it in the name of Jesus Christ and by virtue of the Holy Priesthood vested in me."

8. That silenced them, and when she was two weeks old they presented the child to me;

9. I took it in my arms and blessed it, that it should live to become a mother in Israel.

10. She was the first child blessed in that country, and the first born unto them."

11. ¶ [Orson F. Whitney:] The child's name was Mary Smithies. She grew to womanhood, emigrating with her parents to America, and became Heber's wife, and the mother of five of his children.

PART 142

THE CURSE *of God upon a Baptist Deacon at Yellsville, Arkansas, which occurred during a mission of Abraham O. Smoot, sometime early in 1838, and related by him in 1882, at Salt Lake City, Utah. (**Early Scenes in Church History, Eighth Book of the Faith Promoting Series** p. 19–20)*

1. ¶ In January, 1838, I was called to fill a mission to the southern part of Missouri and throughout Arkansas. During this mission an incident occurred which I think worth relating.

2. I was preaching one afternoon in the court-house at Yellsville, where I had also held meeting in the forenoon, when in the midst of my discourse I was interrupted by a Baptist deacon, who arose and exclaimed: "That young man is not quoting the scripture correctly."

3. ¶ I was speaking at the time upon the authenticity of the Book of Mormon. I was also enjoying an unusual flow of the Holy Spirit, and felt more calm and collected at this interruption than I otherwise would have done.

4. I deliberately opened the Bible and read therefrom the very passages which I has previously quoted verbatim, and cited the chapter and verse.

5. At this the Baptist took his seat, but I had not proceeded much farther with my remarks when I again had occasion to quote from the scriptures, and lest I again should be found fault with, I opened the Bible and read from it, when the deacon, a second time arose and declared that it was not from the King James' translation of the Bible that I was quoting, but "Joe Smith's golden Bible," etc.

6. ¶ Several of the audience immediately ordered him to be still and let the young man proceed, as they wanted to hear the preaching.

7. ¶ Again he became quiet, but soon broke forth in a perfect rage, said I was lying, and denounced, in a rather incoherent manner, "Joe Smith" and his "golden bible," and the "Mormons" as "chicken thieves" and "hog stealers," etc.

8. ¶ A number of persons immediately surrounded him as if they intended to thrust him out, and lest they should use violence I began to plead for him, and requested them to allow him to retire quietly.

9. I added, however, that I was there on my Father's business, commissioned to proclaim the gospel, and if he did not speedily repent the Lord would rebuke him and the judgment of God would overtake him. At this he turned and rushed from the room almost foaming with rage.

10. ¶ He had four drunken sons in the town and he proceeded to hunt them up to incite them to mob me. Just then a fire broke out in the Baptist meeting house, and on hearing the alarm I adjourned the meeting for one hour.

11. ¶ In the audience was a Major John Houston, a brother of the celebrated Sam Houston, who was in command of a military post near by. He had boarded a few days at the same place that I had, and had therefore become somewhat acquainted with me.

12. ¶ He followed the deacon and advised him against molesting me, telling him if he persisted in it he would have to take him in charge.

13. The deacon concluded to desist but raged, and cursed "Joe Smith" and the "golden bible" and the young preacher, and everything connected with him as he proceeded home, and on entering his house, almost immediately fell dead and turned black.

14. ¶ In this condition he lay for two days, no one, not even his own sons, daring to go near him until, a Campbellite preacher, who also had happened to be one of my

audience, and who had heard of his condition, came to me and informed me of it.

15. I went with him to Major Houston, and through his influence some persons were employed to go and bury the dead man.

16. ¶ Within a week from the time of the deacon's death his wife also died, and his sons kept up their drunken spree until they had run through four thousand dollars of the money which their father had left and also other property.

17. ¶ Many of the people of the town regarded this series of calamities as the judgment of God, and even the Campbellite preacher admitted to me that it had very much the appearance of it.

PART 143

A Vision *concerning William Marks—given to the Prophet Joseph Smith, while on the road between Kirtland, Ohio, and Far West, Missouri, sometime between January 12 and March 14, 1838, as related in a letter from the Prophet in Far West, to the First Presidency in Kirtland, dated March 29, 1838.* ***(The Papers of Joseph Smith** 2:223–224; see also **History of the Church** 3:12)*

1. ¶ I would just say to Brother [William] Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, and the angel of the Lord put forth his hand unto Brother Marks and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst.

2. And again the Lord said, "I will raise thee up for a blessing unto many people." Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

PART 144

The Spirit *of the Lord rests upon the Seventies during a meeting in the Kirtland Temple on March 10, 1838—They are filled with the spirit of prophecy and vision concerning the moving of the Saints from*

Kirtland to Missouri, as recorded in the Kirtland Camp's daily journal, kept by Judge Elias Smith. ***(History of the Church** 3:87–89)*

1. ¶ At a meeting of the Seventies in the House of the Lord in Kirtland, on the sixth day of March, 1838, the moving of the Saints from Kirtland to the land of Missouri, in accordance with the commandments and revelations of God, was spoken of and also the practicability of the quorum of the Seventies locating in as compact a body as possible in some stake of Zion in the west, where they could meet together when they were not laboring in the vineyard of the Lord; and also could receive counsel from the Twelve and the First Presidency in matters pertaining to their mission to the nations with greater facilities than they would if scattered here and there over all the face of the land.

2. ¶ The subject was discussed at some length, and a resolution was passed requesting the Councilors to consult together and make a report on the subject at the next meeting of the quorum. The meeting was then adjourned to Saturday, the 10th instant, at one o'clock p.m.

3. ¶ At that time the quorum met again and the Presidents reported that they had consulted together on the subject referred to them at the last meeting, and that they were of the opinion that the subject should be laid before the First Presidency of the Church for their counsel and advice; and also if it would be thought expedient to appoint the place for their location in Far West or some other place where it should seem good unto them.

4. ¶ The measures proposed by the Councilors were unanimously approved of by the members of the quorum president.

5. The Presidents further stated that they had taken into consideration the extreme poverty of the Seventies in Kirtland and vicinity, and that it seemed to them almost an impossible thing for the quorum [as such] to move from this place under existing circumstances; that the measures entered into by the High Council and High Priests for removing the Saints had failed and they had given up making any further attempts after their scheme of going by water had fallen through, and that they had further advised every individual of the Church wishing to go up unto Zion to look out for himself individually and make the best of it he could.

6. ¶ Much was said on the subject; and while the subject of going up in a body—which seemed to be the prevailing desire of the members present—was under discussion, the Spirit of the Lord came down in mighty power, and some of the Elders began to prophesy that if the quorum would go

up in a body together, and go according to the commandments and revelations of God, pitching their tents by the way, that they should not want for anything on the journey that would be necessary for them to have; and further that there should be nothing wanting towards removing the whole quorum of Seventies that would go in a body, but that there should be a sufficiency of all things for carrying such an expedition into effect.

7. ¶ President James Foster arose in turn to make some remarks on the subject, and in the course of his address he declared that he saw a vision in which was shown unto him a company (he should think of about five hundred) starting from Kirtland and going up to Zion. That he saw them moving in order, encamping in order by the way, and that he knew thereby that it was the will of God that the quorum should go up in that manner.

8. ¶ The Spirit bore record of the truth of his assertions for it rested down on the assembly in power, insomuch that all present were satisfied that it was the will of God that the quorum should go up in a company together to the land of Zion, and that they should proceed immediately to make preparations for the journey.

PART 145

A REVELATION *given to the Prophet Joseph Smith at Spring Hill, Missouri, on May 19, 1838, designating the place as Adam-ondi-Ahman, as related by George W. Robinson.* ***(The Papers of Joseph Smith*** *2:244–245; see also* ***History of the Church*** *3:35)*

1. ¶ In the after part of the day, Presidents Smith and Rigdon and myself went to Wight's Ferry about a half mile from this place up the river, for the purpose of selecting and laying claims to [a] city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, which was called Spring Hill, a name appropriated by the bretheren present,

2. But afterwards named by the mouth of [the] Lord and was called Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet.

PART 146

A REVELATION *given to the Prophet Joseph Smith while at Spring Hill, Daviess County, Missouri, on May 19, 1838, designating that place to be the site of Adam-ondi-Ahman, as related by Reed Peck in 1839. (Reed Peck Manuscript, Special Collections, University of Utah Library)*

1. In the latter part of March 1838, the Smith families, Sidney Rigdon and many of their favorites arrived in Far West one of the "Stakes of Zion" and found the Church in prosperous circumstances —

2. Oliver Cowdery, David Whitmer and Lyman Johnson had preceded them which placed in Caldwell County all the materials for an explosion.

3. The Presidency viz. Joseph Smith, Hyrum Smith and Sidney Rigdon believing that Caldwell County was too limited for the reception of the multitude of converts that would be flocking to Missouri, directed their attention to Daviess County lying immediately north of Caldwell, in which they with others of the society made numerous claims on Congress land selected a site and laid out a city, the third "stake of Zion" and named it Adam-ondi-Ahman — informing their followers that it was the place to which Adam fled when driven from the garden of Eden in Jackson County and that Far West was the spot where Cain Killed Abel.

PART 147

A REVELATION *given to the Prophet Joseph Smith, probably at Far West, Missouri, in July 1838, as related from the perspective of an apostate, Reed Peck, at Quincy Adams City, Illinois, on September 18, 1839. (Reed Peck Manuscript, Special Collections, University of Utah Library)*

1. In July the law of consecration took effect which required every person to give up to the bishop all surplus property of every description not necessary for their present support.

2. Sampson Avard the most busy actor and sharpest tool of the Presidency informed John Corrill and myself that "all persons who attempted to deceive and retain property that should be given up would meet with the fate of Ananias and Saphira who were killed by Peter".

3. ¶ Many of the Church consecrated land in Jackson, Clay and Caldwell Counties, others brought forward furniture, horses, & etc., & etc., but it all added little to the Church fund and I conclude fell far short of satisfying the presidency for the business of consecration was immediately followed by the formation of four large firms and it was required by the "Word of the Lord" that every member of the Church should become a partner in some one of them.

4. All the land and personal property of each individual were to become property of some one of these firms and subject to an individual head.

5. The head of each firm was to transact all business and no individual could make a bargain for himself or control any part of his property after becoming a member of the firm.

6. ¶ All branches of business were to be carried on by these companies, mercantile, mechanical and agricultural and all laborers were bound to work according to the special directions of their superintendent.

7. ¶ Very many were violently opposed to this new Church order but after much argument, preaching, teaching and explaining by Sampson Avard the excitement was allayed and all but a few consented to give up their property and we may say subject themselves to a driver.

8. ¶ John Corrill observed to a person in Far West that he did not "think it his duty to unite with the firm and that he had no confidence in the revelation that required it".

9. Joseph Smith and Sidney Rigdon learning that he had made this observation, chid[ed] him severely for his rebellion.

10. In the presence of several persons Smith said to him, "If you tell about the streets again that you do not believe this or that revelation I will walk on your neck sir" at the same time smiting his fists to evince his great rage.

11. He talked of dissenters and cited us to the case of Judas, saying that Peter told him in a conversation a few days ago that [Peter] himself hung Judas for betraying Christ.

12. He also said, "if you do not act differently and show yourself approved you shall never be admitted into the Kingdom of Heaven — I will stand at the entrance and oppose you myself and will keep you out if I have to take a fisty cuff in doing it." Corrill replied, "I may possibly get there first."

PART 148

A Revelation *received by the Prophet Joseph Smith while at Far West, Missouri, some time before July 4, 1838, as related by John D. Lee in 1877, at Beaver City, Utah. (**Mormonism Unveiled; or The Life and Confessions of John D. Lee** p. 60–61)*

1. ¶ It may be well for purposes of explanation to refer back to the celebration of the Declaration of Independence on the 4th of July, 1838, at Far West.

2. That day Joseph Smith made known to the people the substance of a revelation he had before received from God.

3. It was to the effect that all the Saints throughout the land were required to sell their possessions, gather all their money together, and send an agent to buy up all the land in the region round about Far West, and get a patent for the land from the government, then deed it over to the Church;

4. Then every man should come up there to the land of their promised inheritance and consecrate what they had to the Lord.

5. In return the Prophet would set apart a tract of land for each Saint — the amount to correspond with the number of the Saint's family — and this land should be for each Saint an everlasting inheritance.

6. In this way the people could, in time, redeem Zion (Jackson County) without the shedding of blood.

7. It was also revealed that unless this was done, in accordance with God's demand, as required by Him in the Revelation then given to the people through His Prophet, Joseph Smith, the Saints would be driven from state to state, from city to city, from one abiding place to another, until the members would die and waste away, leaving but a remnant of the Saints to return and receive their inheritance in Zion (Jackson County) in the Last Days.

PART 149

A Revelation *given to Thomas B. Marsh, at Far West, Missouri, during or before October 1838, as related by President Heber C. Kimball on July 12, 1857, at Great Salt Lake City. (**Journal of Discourses** 5:28–29)*

1. About the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office.

2. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it.

3. There were from three to five pages of it; and when he came out, he read it to brother Brigham and me.

4. In it God told him what to do, and that was to sustain brother Joseph and to believe that what brother Joseph had said was true.

5. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away.

6. ¶ What! — sustain a woman, a wife, in preference to sustaining the Prophet Joseph, brother Brigham, and his brethren! Your religion is vain when you take that course.

7. Well, my wife may say, "If you will sustain Brigham in

preference to me, I will leave you." I should reply, "Leave, and be damned!" and that very quickly. That is a part of my religion — "Leave quickly, you poor snoop." . . . . . .

8. ¶ Thomas B. Marsh was once the President over the Quorum of the Twelve — over brother Brigham, me, and others; and God saw fit to give him a revelation to forewarn him of the course he would take; and still he took that course.

9. We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went.

10. His wife is now dead and damned. She led him some eighteen years; and as soon as she died he came to Winter Quarters — now Florence, and has written to us, pleading for mercy.

11. We have extended it to him, and he will probably be here this season or the next.

12. He says that he has sinned before God and his brethren, and is pleading for mercy; for he feels as though our Father and God would have a little bread for him after all the rest have eaten all they need.

PART 150

SPIRITUAL MANIFESTATION *given to Lorenzo D. Young while at the Battle of Crooked River, about twenty miles from Far West, Missouri, on October 25, 1838, as related by himself in 1882, at Salt Lake City, Utah. (**Fragments of Experience Sixth Book of the Faith Promoting Series** p. 50–52)*

1. ¶ Preparations were soon made, and in a short time, about 40 mounted men, under the command of David W. Patten, were ready to start.

2. We kept the road to a ford on Crooked River, twenty miles distant, where we expected to find the mob. Just as the day was breaking we dismounted, about a mile from the ford, tied our horses, and left Brother Isaac Decker to watch them.

3. ¶ We marched down the road some distance, when we heard the crack of a rifle. Brother Obanion, who was one step in advance of me fell.

4. I assisted brother John P. Green, who was the captain of the platoon I belonged to, to carry him to the side of the road. We asked the Lord to preserve his life, laid him down, ran on and took our places again.

5. The man who shot Brother Obanion was a picked guard of the mob, who was secreted in

ambush by the roadside. Captain Patten was ahead of the company.

6. ¶ As we neared the river the firing was somewhat lively. Captain Patten turned to the left of the road, with a part of the command; Captain Green and others turned to the right.

7. ¶ We were ordered to charge, which we did, to the bank of the river, when the enemy broke and fled.

8. ¶ I snapped my gun twice at a man in a white blanket coat. While engaged in repriming my gun, he got out of range,

9. ¶ A tall, powerful, Missourian sprang from under the bank of the river, and, with a heavy sword in hand, rushed towards one of the brethren, crying out, "Run, you devils, or die!"

10. ¶ The man he was making for was also armed with a sword, but was small and poorly calculated to withstand the heavy blows of the Missourian.

11. He, however, succeeded in defend[ing] himself until I ran to his aid, and leveled my gun within two feet of his enemy, but it missed fire.

12. ¶ The Missourian turned on me. With nothing but the muzzle end of my rifle to parry his rapid blows, my situation was perilous.

13. The man whom I had relieved, for some reason, did not come to the rescue. I succeeded in parrying the blows of my enemy until he backed me to the bank of the river.

14. I could back no farther without going off the perpendicular bank, eight or ten feet above the water. In a moment I realized that my chances were very desperate.

15. At this juncture the Missourian raised his sword, apparently throwing all his strength and energy into the act, as if intending to crush me with one desperate blow.

16. ¶ As his arm extended I saw a hand pass down the back of his head and between his shoulders.

17. There was no other person visible, and I have always believed that I saw the hand of the angel of the Lord interposed for my deliverance.

18. The arm of my enemy was paralyzed, and I had time to extricate myself from the perilous situation I was in.

19. ¶ As soon as I had time to think, I felt that the inspiration of my mother's promise had been again verified.

20. The appearance of the hand, to me, was real. I do not see how I could have been saved in the way I was, without a providential interference.

PART 151

THE HEALING *of Alma Smith through the administration of his Mother Amanda Smith, after the Haun's Mill Massacre at Caldwell County, Missouri, on October 30, 1838, also an account of the* *massacre, as related by Amanda Smith in 1877. (**The Women of Mormondom** p. 121–132)*

1. ¶ We sold our beautiful home in Kirtland for a song, and traveled all summer to Missouri — our teams poor, and with hardly enough to keep body and soul together.

2. ¶ We arrived in Caldwell county, near Haun's Mill, nine wagons of us in company.

3. Two days before we arrived we were taken prisoners by an armed mob that had demanded every bit of ammunition and every weapon we had.

4. We surrendered all. They knew it, for they searched our wagons.

5. ¶ A few miles more brought us to Haun's Mill, where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith's shop.

6. ¶ Brother David Evans made a treaty with the mob that they would not molest us.

7. He came just before the massacre and called the company together and they knelt in prayer.

8. ¶ I sat in my tent. Looking up I suddenly saw the mob coming — the same that took away our weapons. They came like so many demons or wild Indians.

9. ¶ Before I could get to the blacksmith's shop door to alarm the brethren, who were at prayers, the bullets were whistling amongst them.

10. ¶ I seized my two little girls and escaped across the mill-pond on a slab-walk. Another sister fled with me.

11. Yet though we were women, with tender children, in flight for our lives, the demons poured volley after volley to kill us.

12. ¶ A number of bullets entered my clothes, but I was not wounded. The sister, however, who was with me, cried out that she was hit.

13. We had just reached the trunk of a fallen tree, over which I urged her, bidding her to shelter there where the bullets could not reach her, while I continued my flight to some bottom land.

14. ¶ When the firing had ceased I went back to the scene of the massacre, for there were my husband and three sons, of whose fate I as yet knew nothing.

15. ¶ As I returned I found the sister in a pool of blood where she had fainted, but she was only shot through the hand.

16. Farther on was lying dead Brother McBride, an aged white-haired revolutionary soldier.

17. His murderer had literally cut him to pieces with an old corn-cutter.

18. His hands had been split down when he raised them in supplication for mercy. Then the monster cleft open his head with the same weapon, and the veteran who had fought for his country, in the glorious days of the past, was numbered with the martyrs.

19. ¶ Passing on I came to a scene more terrible still to the mother and wife.

20. Emerging from the blacksmith shop was my eldest son, bearing on his shoulders his little brother Alma.

21. ¶ "Oh! my Alma is dead!" I cried, in anguish.

22. ¶ "No, mother; I think Alma is not dead. But father and brother Sardius are killed!"

23. ¶ What an answer was this to appall me! My husband and son murdered; another little son seemingly mortally wounded; and perhaps before the dreadful night should pass the murderers would return and complete their work!

24. ¶ But I could not weep then. The fountain of tears was dry; the heart overburdened with its calamity, and all the mother's sense absorbed in its anxiety for the precious boy which God alone could save by his miraculous aid.

25. ¶ The entire hip joint of my wounded boy had been shot away. Flesh, hip bone, joint and all had been ploughed out from the muzzle of the gun which the ruffian placed to the child's hip through the logs of the shop and deliberately fired.

26. ¶ We laid little Alma on a bed in our tent and I examined the wound. It was a ghastly sight. I knew not what to do. It was night now.

27. ¶ There were none left from that terrible scene, throughout that long, dark night, but about half a dozen bereaved and lamenting women, and the children.

28. Eighteen or nineteen, all grown men excepting my murdered boy and another about the same age, were dead or dying;

29. Several more of the men were wounded, hiding away, whose groans through the night too well disclosed their hiding places, while the rest of the men had fled, at the moment of the massacre, to save their lives.

30. ¶ The women were sobbing, in the greatest anguish of spirit; the children were crying loudly with fear and grief at the loss of fathers and brothers; the dogs howled over their dead masters and the cattle were terrified with the scent of the blood of the murdered.

31. ¶ Yet was I there, all that long, dreadful night, with my dead and my wounded, and none but God as our physician and help.

32. ¶ "Oh my Heavenly Father," I cried, "what shall I do? Though seest my poor wounded boy and knowest my inexperience. Oh Heavenly Father direct me what to do!"

33. ¶ And then I was directed as by a voice speaking to me.

34. ¶ The ashes of our fire was still smouldering. We had been burning the bark of the shag-bark hickory.

35. I was directed to take those ashes and make a lye and put a cloth saturated with it right into the wound.

36. It hurt, but little Alma was

to near dead to heed it much.

37. Again and again I saturated the cloth and put it into the hole from which the hip-joint had been ploughed, and each time mashed flesh and splinters of bone came away with the cloth; and the wound became as white as chicken's flesh.

38. ¶ Having done as directed I again prayed to the Lord and was again instructed as distinctly as though a physician had been standing by speaking to me.

39. ¶ Near by was a slippery-elm tree. From this I was told to make a slippery-elm poultice and fill the wound with it.

40. ¶ My eldest boy was sent to get the slippery-elm from the roots, the poultice was made, and the wound, which took fully a quarter of a yard of linen to cover, so large was it, was properly dressed.

41. ¶ It was then I found vent to my feelings in tears and resigned myself to the anguish of the hour.

42. And all that night we, a few poor, stricken women, were thus left there with our dead and wounded. All through the night we heard the groans of the dying.

43. Once in the dark we crawled over the heap of dead in the blacksmith's shop to try to help or soothe the sufferers' wants; once we followed the cries of a wounded brother who hid in some bushes from the murderers, and relieved him all we could.

44. ¶ It has passed from my memory whether he was dead in the morning or whether he recovered.

45. ¶ Next morning brother Joseph Young came to the scene of the massacre.

46. ¶ "What shall be done with the dead?" he inquired, in horror and deep trouble.

47. ¶ There was not time to bury them, for the mob was coming on us. Neither were there left men to dig the graves.

48. ¶ All the men excepting the two or three who had so narrowly escaped were dead or wounded. It had been no battle, but a massacre indeed.

49. ¶ "Do anything, Brother Joseph," I said, "rather than leave their bodies to the fiends who have killed them."

50. ¶ There was a deep dry well close by. Into this the bodies had to be hurried, eighteen or nineteen in number.

51. ¶ No funeral service could be performed, nor could they be buried with customary decency.

52. The lives of those who in terror performed the last duty to the dead were in jeopardy.

53. Every moment we expected to be fired upon by the fiends who we supposed were lying in ambush waiting the first opportunity to dispatch the remaining few who had escaped the slaughter of the preceding day.

54. So in the hurry and terror of the moment some were thrown into the well head downwards and some feet downwards.

55. ¶ But when it came to the burial of my murdered boy Sardius, Brother Joseph Young, who was assisting to carry him on a board to the well, laid down the corpse and declared that he could not throw that boy into this horrible grave.

56. ¶ All the way on the journey, that summer, Joseph had played with the interesting lad who had been so cruelly murdered.

57. It was too much for one whose nature was so tender as Uncle Joseph's, and whose sympathies by this time were quite overwrought.

58. He could not perform that last office. My murdered son was left unburied.

59. ¶ "Oh! they have left my Sardius unburied in the sun," I cried, and ran and got a sheet and covered his body.

60. ¶ There he lay until the next day, and then I, his mother, assisted by his elder brother, had to throw him into the well.

61. Straw and earth were thrown into this rude vault to cover the dead.

62. ¶ Among the wounded who recovered were Isaac Laney, Nathaniel K. Knight, Mr. Yokum, two brothers by the name of Myers, Tarlton Lewis, Mr. Haun and several others, besides Miss Mary Stedwell, who was shot through the hand while fleeing with me, and who fainting, fell over the log into which the mob shot upwards of twenty balls.

63. ¶ The crawling of my boys under the bellows in the blacksmith's shop where the tragedy occurred, is an incident familiar to all our people.

64. Alma's hip was shot away while thus hiding.

65. Sardius was discovered after the massacre by the monsters who came in to despoil the bodies. The eldest, Willard was not discovered.

66. In cold blood, one Glaze, of Carroll County, presented a rifle near the head of Sardius and literally blew off the upper part of it, leaving the skull empty and dry while the brains and hair of the murdered boy were scattered around and on the walls.

67. ¶ At this one of the men, more merciful than the rest, observed: "It was a d—d shame to kill those little boys."

68. ¶ "D—n the difference!" retorted the other; "nits make lice!"

69. ¶ My son who escaped, also says that the mobocrat William Mann took from my husband's feet, before he was dead, a pair of new boots.

70. From his hiding place, the boy saw the ruffian drag his father across the shop in the act of pulling off his boot.

71. ¶ "Oh! you hurt me!" groaned my husband. But the murderer dragged him back again, pulling off the other boot; "and there," says the boy, "my father fell over dead."

72. ¶ Afterwards this William Mann showed the boots on his own feet, in Far West, saying: "Here is a pair of boots that I pulled off before the d—d Mormon was done kicking!"

73. ¶ The murderer Glaze also boasted over the country, as a heroic deed, the blowing off the head of my young son.

74. ¶ But to return to Alma, and how the Lord helped me to save his life.

75. ¶ I removed the wounded boy to a house, some distance off, the next day, and dressed his hip; the Lord directing me as before.

76. I was reminded that in my husband's trunk there was a bottle of balsam. This I poured into the wound, greatly soothing Alma's pain.

77. ¶ "Alma, my child," I said, "you believe that the Lord made your hip?" "Yes, mother."

78. ¶ "Well, the Lord can make something there in the place of your hip, don't you believe he can, Alma?"

79. ¶ "Do you think that the Lord can, mother?" inquired the child, in his simplicity.

80. ¶ "Yes, my son," I replied, "he has shown it all to me in a vision."

81. ¶ Then I laid him comfortably on his face, and said: "Now you lay like that, and don't move, and the Lord will make you another hip."

82. ¶ So Alma laid on his face for five weeks, until he was entirely recovered — a flexible gristle having grown in place of the missing joint and socket, which remains to this day a marvel to physicians.

83. ¶ On the day that he walked again I was out of the house fetching a bucket of water, when I heard screams from the children.

84. Running back, in affright, I entered, and there was Alma on the floor, dancing around, and the children screaming in astonishment and joy.

85. ¶ It is now nearly forty years ago, but Alma has never been the least crippled during his life, and he has traveled quite a long period of the time as a missionary of the gospel and a living miracle of the power of God.

86. ¶ I cannot leave the tragic story without relating some incidents of those five weeks when I was a prisoner with my wounded boy in Missouri, near the scene of the massacre, unable to obey the order of extermination.

87. ¶ All the Mormons in the neighborhood had fled out of the State, excepting a few families of the bereaved women and children who had gathered at the house of Brother David Evans, two miles from the scene of the massacre. To this house Alma had been carried after that fatal night.

88. ¶ In our utter desolation, what could we women do but pray? Prayer was our only source of comfort; our Heavenly Father our only helper. None but He could save and deliver us.

89. ¶ One day a mobber came from the mill with the captain's fiat:

90. ¶ "The captain says if you women don't stop your d—d praying he will send down a posse and kill every d—d one of you!"

91. ¶ And he might as well have done it, as to stop us poor women praying in that hour of our great calamity.

92. ¶ Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication.

93. I could pray in my bed or in silence, but I could not live thus long. This godless silence was more intolerable than had been that night of the massacre.

94. ¶ I could bear it no longer. I pined to hear once more my own voice in petition to my Heavenly Father.

95. ¶ I stole down into a cornfield, and crawled into a "stout of corn." It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently.

96. ¶ When I emerged from the corn a voice spoke to me. It was a voice as plain as I ever heard one.

97. It was no silent, strong impression of the spirit, but a *voice*, repeating a verse of the saint's hymn:

98. ¶ That soul who on Jesus hath leaned for repose,
I cannot, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

99. ¶ From that moment I had no more fear. I felt that nothing could hurt me.

100. Soon after this the mob sent us word that unless we were all out of the State by a certain day we should be killed.

101. ¶ The day came, and at evening came fifty armed men to execute the sentence.

102. ¶ I met them at the door. They demanded of me why I was not gone? I bade them enter and see their own work.

103. They crowded into my room and I showed them my wounded boy. They came, party after, party, until all had seen my excuse.

103. Then they quarreled among themselves and came near fighting.

104. ¶ At last they went away, all but two. These I thought were detailed to kill us. Then the two returned.

105. ¶ "Madam," said one, "have you any meat in the house?" "No," was my reply.

106. ¶ "Could you dress a fat hog if one was laid at your door?" "I think we could!" was my answer.

107. ¶ And then they went and caught a fat hog from a herd which had belonged to a now exiled brother, killed it and dragged it to my door, and departed.

108. ¶ These men, who had come to murder us, left on the threshold of our door a meat offering to atone for their repented intention.

109. ¶ Yet even when my son was well I could not leave the State, now accursed indeed to the Saints.

110. ¶ The mob had taken my horses, as they had the drove of horses, and the beeves, and the hogs, and wagons, and the tents, of the murdered and exiled.

111. ¶ So I went down into Davies county (ten miles) to Captain Comstock, and demanded of him my horses. There was one of them in his yard. He said I could have it if I paid five dollars for its keep. I told him I had no money.

112. ¶ I did not fear the captain of the mob, for I had the Lord's promise that nothing should hurt me.

113. But his wife swore that the mobbers were fools for not killing the women and children as well as the men — declaring that we would "breed up a pack ten times worse than the first."

114. ¶ I left without the captain's permission to take my horse, or giving pay for its keep; but I went into his yard and took it, and returned to our refuge unmolested.

115. ¶ Learning that my other horse was at the mill, I next yoked up a pair of steers to a sled and went and demanded it also.

116. ¶ Comstock was there at the mill. He gave me the horse, and then asked if I had any flour.

117. ¶ "No; we have had none for weeks."

118. ¶ He then gave me about fifty pounds of flour and some beef, and filled a can with honey.

119. ¶ But the mill, and the slaughtered beeves which hung plentifully on its walls, and the stock of flour and honey, and abundant spoil besides, had all belonged to the murdered or exiled saints.

120. ¶ Yet was I thus providentially, by the very murderers and mobocrats themselves, helped out of the State of Missouri.

121. ¶ The Lord had kept his word. The soul who on Jesus had leaned for succor had not been forsaken even in this terrible hour of massacre, and in that infamous extermination of the Mormons from Missouri in the years 1838–1839.

122. ¶ One incident more, as a fitting close.

123. ¶ Over that rude grave — that well — where the nineteen martyrs slept, where my murdered husband and boy were entombed, the mobbers of Missouri, with an exquisite fiendishness, which no savages could have conceived, had constructed a rude privy.

124. This they constantly used, with a delight which demons might have envied, if demons are more wicked and horribly beastly than were they.

125. ¶ Thus ends my chapter of the Haun's Mill massacre, to rise in judgment against them!

PART 152

A Revelation *given to the Prophet Joseph Smith at Adam-ondi-Ahman a few days after October 29th, 1838 designating the alter upon which Adam offered sacrifice, as related by Benjamin F. Johnson sometime before 1886. (A Life Review p. 29–30)*

1. ¶ On approaching Far West [October 29th, 1838, HC 3:183] we were met by the Prophet, who came out to meet us, and I felt joy in seeing him again.

2. As my sisters, Delcena and Julia, wives of L. R. Sherman and A. W. Babbitt, were both living in Far West, I had expected to remain there also, but I was counseled by the Prophet to proceed to Diahman, to assist with others in strengthening that place against mobs gathering there from the adjoining counties.

3. ¶ On our arrival at Diahman, our camp was pitched upon the town plat which had just been surveyed by direction of the Prophet, and of course each one was anxious to obtain the most eligible, or first choice of lots.

4. As I was young and unmarried my choice would come near the last under the rule of "oldest served first."

5. So when it was my choice I found I must take the top lot on the promontory overlooking the Grand River valley, or go farther away and lower down than I wished to.

6. So I chose the upper, but which at first appeared rocky, which made the other lots appear almost enviable.

7. But when, after a few days, the Prophet accompanied us to this spot, and pointed out those rocks as the ones of which Adam built an altar and offered sacrifice upon this spot, where he stood up and blessed the multitude of his children, when they called him Michael, and where he will again sit as the Ancient of Days, — then I was not envious of anyone's choice for a city lot in Adam-ondi-Ahman.

PART 153

A Revelation *given through the Prophet Joseph Smith while at Adam-ondi Ahman, probably a few days after October 29, 1838, concerning the ruins of three alters where Adam offered sacrifice, as related by Heber C. Kimball. (**Life of Heber C. Kimball** p. 218–222)*

1. ¶ The land where Adam dwelt. The site of the Garden of Eden. The place where the Ancient of Days shall sit, and the God of heaven shall again visit His people. As saith the prophet Daniel:

2. ¶ "I beheld till the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.

3. ¶ "A fiery stream issued and come forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. * * *

4. ¶ "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

5. ¶ "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

6. ¶ "I beheld and the same horn made war with the Saints, and prevailed against them;

7. ¶ "Until the Ancient of Days came, and judgment was given to the Saints of the Most High; and the time came that the Saints possessed the kingdom."

8. ¶ Here, in this most ancient region, where, parallel with the stream of Time, the great river of mortal life arose, had pitched their tents the Saints of latter days.

9. ¶ Here dwelt Adam and Eve in the world's infancy; here they tasted of the fruit forbidden, and were driven forth from Eden, their fall predestined that mortal man might be.

10. Here the great sire of mankind built altars unto God, offering sacrifice unto the Father in commemoration of the atonement of the Son.

11. Here fell the first martyr; here righteous Abel's blood was spilt; here burst the awful thunders of heaven's awakened wrath upon the guilty head of earth's first murderer.

12. Here Adam, bowed with age, blessed the righteous residue of his seed, and predicted whatsoever should befall his posterity to the latest generation.

13. ¶ All this ere the days of Peleg, in whose days "was the earth divided;" ere Enoch's city rose to heaven, or the ark of Noah floated over a wave-buried world.

14. Ere Babel's towering folly mocked the skies; ere wrecked was language on confusion's strand; ere the great river of humanity, dividing into rills, went forth to water with the streams of life the soil of every land.

15. ¶ Here, in the times of restitution, when all things in Christ are gathered in one, Adam, Michael, the great Prince, Ancient of Days, is to come in power and glory, revisiting the scenes of his earthly pilgrimage.

16. America, the old world, not the new! Cradle of man, mother of nations, grave of empires!

17. ¶ Unto Missouri, land of promise; the ancient, the chosen, the favored above all other lands, had the Lord's Prophet, Joseph, led His covenant people.

18. ¶ Spring Hill, Daviess County, Missouri, one of the settlements of the Saints in this region, had been renamed by revelation, Adam-ondi-Ahman, because, said the Lord, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet."

19. ¶ Verily were the Saints of the Most High being driven toward their destiny. The "horn" that made war with them and "prevailed against them," was surely pushing them on to final victory.

20. Was it not destiny, too, that they should thus retrace the steps of their great ancestor, who, driven forth from Eden, dwelt in Adam-ondi-Ahman?

21. ¶ Heber was now with his people at Far West, in "the land where Adam dwelt," ready to perform his part of the labor in preparing the kingdom of the Son of God for the coming of the Ancient of Days.

22. ¶ "Soon after my arrival," says he, "Bishop Partridge gave me a lot and sufficient lumber to build a house. Charles Hubbard made me a present of forty acres of land, and another brother gave me a cow.

23. All the brethren were remarkably kind in contributing to my necessities. About the last of August, after I had spent much labor, and nearly finished my house, I was obliged to abandon it to the mob, who again commenced persecuting the Saints, driving off their cattle and destroying their property."

24. ¶ The origin of this persecution was much the same as that of the Jackson County trouble, five years before.

25. The thrift and enterprise of the Saints, with their growing power and influence, had aroused the jealous fears of their Gentile neighbors, and what the scheming villainy of political demagogues left undone, the malice of sectarian priests accomplished, in kindling the wrath of the ignorant and fanatical against them.

26. ¶ An election riot in Gallatin, Daviess County, on the 6th of August, 1838, where a combined effort was made to prevent the Mormons from voting, and several of the brethren were under the necessity of using force to defend themselves against their bullying assailants, was made the pretext for further outrages against the community to which they belonged.

27. The Saints in that locality being helplessly in the minority, were at the mercy of the mob which now rose against them.

28. ¶ One of the methods employed by the leaders of the lawless banditti to enlist sympathy for their own cause, and arouse the public mind against their victims, was to destroy property belonging to non-Mormons, their own followers in some instances, and then ride through the country advertising it as the work of Mormons, against whom any tale, however false or atrocious, was readily believed.

29. Some of the mob even fired upon a church while its occupants were worshipping on the Sabbath day, and then spread the alarm that the Mormons had "riz" and were destroying property, demolishing churches and interfering with free religious worship.

30. ¶ These atrocious falsehoods, worthy only of fiends incarnate, bore legitimate fruit in deeds equally devilish and appalling.

31. The people rose *en masse;* the Saints were driven from their homes, their houses plundered and burned, their fields laid waste, and men, women and children fled for their lives in all directions, pursued by their merciless oppressors.

32. ¶ What followed, Heber's record thus relates:

33. ¶ "After hearing of the mobbing, burning and robbing in Gallatin, Daviess Co., and the region round about, the brethren of Caldwell went directly to Adam-ondi-Ahman, which is on the west fork of Grand River.

34. Thomas B. Marsh, David W. Patten, Brigham Young, myself, Parley P. Pratt and John Taylor amongst the number.

35. When we arrived there we found the Prophet Joseph, Hyrum Smith and Sidney Rigdon, with hundreds of others of the Saints preparing to defend themselves from the mob who were threatening the destruction of our people.

36. Men, women and children were fleeing to that place for safety from every direction; their houses and property were burnt and they had to flee half naked, crying, and frightened nigh unto death, to save their lives.

37. ¶ While there we laid out a city on a high elevated piece of land, and set the stakes for the four corners of a temple block, which was dedicated, Brother Brigham Young being mouth;

38. There were from three to five hundred men present on the occasion, under arms.

39. This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north or south, as far as the eye could reach; it was one of the most beautiful places I ever beheld.

40. ¶ "The Prophet Joseph called upon Brother Brigham, myself and others, saying, 'Brethren, come, go along with me, and I will show you something.'

41. He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood;

42. 'There,' said Joseph, 'is the place where Adam offered up sacrifice after he was cast out of the garden.'

41. The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there."

PART 154

THE WHISPERING *of the Spirit to the Prophet Joseph Smith, and other leaders of the Church, while prisoners in the camp of the Missouri Militia, outside Far West, Missouri, early in November, 1838, as related by Parley P. Pratt. (**Autobiography of Parley P. Pratt** p. 203–206)*

1. ¶ October 31, 1838. — In the afternoon we were informed that the Governor had ordered this force against us, with orders to exterminate or drive every "Mormon" from the State.

2. As soon as these facts were ascertained we determined not to resist anything in the shape of authority, however abused.

3. We had now nothing to do but to submit to be massacred, driven, robbed or plundered, at the option of our persecutors.

4. ¶ Colonel George M. Hinkle, who was at that time the highest officer of the militia assembled for the defense of Far West, waited on Messrs. J[oseph] Smith, S[idney] Rigdon, Hyrum Smith, L[yman] Wight, George Robinson and myself, with a request from General Lucas that we would repair to his camp, with the assurance that as soon as peaceable arrangements could be entered into we should be released.

5. We had no confidence in the word of a murderer and robber, but there was no alternative but to put ourselves into the hands of such monsters, or to have the city attacked, and men, women and children massacred.

6. We, therefore, commended ourselves to the Lord, and voluntarily surrendered as sheep into the hands of wolves.

7. As we approached the camp of the enemy, General Lucas rode out to meet us with a guard of several hundred men.

8. ¶ The haughty general rode up, and, without speaking to us, instantly ordered his guard to surround us.

9. They did so very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were dressed and painted like Indian warriors.

10. These all set up a constant yell, like so many bloodhounds let loose upon their prey, as if they had achieved one of the most miraculous victories that ever graced the annals of the world.

11. If the vision of the infernal regions could suddenly open to the mind, with thousands of malicious fiends, all clamoring, exulting, deriding, blaspheming, mocking, railing, raging and foaming like a troubled sea, then could some idea be formed of the hell which we had entered.

12. ¶ In camp we were placed under a strong guard, and were without shelter during the night, lying on the ground in the open air, in the midst of a great rain.

13. The guards during the whole night kept up a constant tirade of mockery, and the most obscene blackguardism and abuse.

14. They blasphemed God; mocked Jesus Christ; swore the most dreadful oaths; taunted brother Joseph and others; demanded miracles; wanted signs, such as:

15. "Come, Mr. Smith, show us an angel." "Give us one of your revelations." "Show us a miracle."

16. "Come, there is one of your brethren here in camp whom we took prisoner yesterday in his own house, and knocked his brains out with his own rifle, which we found hanging over his fireplace; he lays speechless and dying; speak the word and heal him, and then we will all believe."

17. "Or, if you are Apostles or men of God, deliver yourselves, and then we will be Mormons."

18. Next would be a volley of oaths and blasphemies; then a tumultuous tirade of lewd boastings of having defiled virgins and wives by force, etc., much of which I dare not write; and, indeed, language would fail me to attempt more than a faint description.

19. Thus passed this dreadful night, and before morning several other captives were added to our number, among whom was brother Amasa Lyman.

20. ¶ We were informed that the general officers held a secret council during most of the night, which was dignified by the name of court martial; in which, without a hearing, or, without even being brought before it, we were all sentenced to be shot.

21. The day and hour was also appointed for the execution of this sentence, viz.: next morning at 8 o'clock, in the public square at Far West.

22. Of this we were informed by Brigadier-General Doniphan, who was one of the council, but who was so violently opposed to this cool blooded murder that he assured the council that he would revolt and withdraw his whole brigade, and march them back to Clay County as soon as it was light, if they persisted in so dreadful an undertaking.

23. Said he, "It is cold blooded murder, and I wash my hands of it."

24. His firm remonstrance, and that of a few others, so alarmed the haughty murderer and his accomplices that they dare not put the decree in execution.

25. ¶ Thus, through a merciful providence of God our lives were spared through that dreadful night.

26. It was the common talk, and even the boast in the camp, that individuals lay here and there unburied, where they had shot them down for sport.

27. The females they had ravished; the plunder they had taken; the houses they had burned; the horses they had stolen; the fields of grain they had laid waste, were common topics;

28. And were dwelt on for mere amusement, or, as if these deeds were a step stone to office; and it is a fact that such deeds were so considered.

29. ¶ No pen need undertake to describe our feelings during that terrible night, while there confined — not knowing the fate of our wives and children, or of our fellow Saints, and seeing no way for our lives to be saved except by the miraculous power of God.

30. But, notwithstanding all earthly hopes were gone, still we felt a calmness indescribable.

31. A secret whispering to our inmost soul seemed to say: "Peace, my sons, be of good cheer, your work is not yet done; therefore I will restrain your enemies, that they shall not have power to take your lives."

PART 155

A Revelation *given to Lucy Mack Smith at Far West, Missouri, on November 2, 1838, as related by herself. The revelation was given two days after her sons Joseph and Hyrum and also other leaders of the Church had been taken prisoners by the mob militia of Missouri.* ***(History of Joseph Smith by his Mother Lucy Mack Smith** p. 249–251)*

1. ¶ At the time when Joseph went into the enemy's camp, Mr. [Joseph] Smith [Sen.] and myself stood in the door of the house in which we were then living, and could distinctly hear their horrid yellings.

2. Not knowing the cause, we supposed they were murdering him.

3. Soon after the screaming commenced, five or six guns were discharged.

4. At this, Mr. Smith, folding his arms tight across his heart, cried out, "Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!"

5. ¶ I had no word of consolation to give him, for my heart was broken within me — my agony was unutterable.

6. I assisted him to the bed, and he fell back upon it helpless as a child, for he had not strength to stand upon his feet.

7. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts, as we listened to those *awful* screams.

8. Had the army been composed of so many blood-hounds, wolves, and panthers, they could not have made a sound more terrible.

9. ¶ My husband was immediately taken sick, and never afterwards entirely recovered, yet he lived about two years, and was occasionally quite comfortable, and able to attend meetings.

10. ¶ It will be seen by the testimony of Hyrum, that he [i.e. Hyrum] was taken by the officers the next day after he arrived at the camp, and that he was seated with Joseph on a log, which was placed there for the purpose before he was taken.

11. The soldiers crowded around them, and swearing that they would shoot them, snapped several guns at them, before any one interfered for their protection.

12. At length Captain Martin ordered his men to surround the prisoners with drawn swords and loaded muskets, "and now," continued he, (drawing his own sword,) "I swear by God, that if any man attempts to harm a hair of their heads, I'll cut his d—d head off the minute he does it.

13. "Do you (speaking to his men) protect them, and if any man attempts to lift his gun to his face to shoot those prisoners, cut him down instantly, for they are innocent men, I know they are innocent — look at them, they show it plainly in their very countenances."

14. ¶ This man was but a captain, yet he assumed the responsibility of protecting my sons. And for two nights and a day, he stood constantly on guard, keeping his men to their posts; he neither slept himself, nor suffered his company to rest, until Joseph and Hyrum were removed from the place.

15. ¶ When they were about starting from Far West, a messenger came and told us, that if we ever saw our sons alive, we must go immediately to them, for they were in a wagon that would start in a few minutes for Independence, and in all probability they would never return alive. Receiving this intimation, Lucy [i.e. the Prophet's sister] and myself set out directly for the place.

16. On coming within about four hundred yards of the wagon, we were compelled to stop, for we could press no further through the crowd. I therefore appealed to those around me, exclaiming, "I am the mother of the Prophet — is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?"

17. Upon this, one individual volunteered to make a pathway through the army, and we passed on, threatened with death at every step, till at length we arrived at the wagon.

18. The man who led us through the crowd spoke to Hyrum, who was sitting in front, and, telling him that his mother had come to see him, requested that he should reach his hand to me.

19. He did so, but I was not allowed to see him: the cover was of strong cloth, and nailed down so close, that he could barely get his hand through.

20. We had merely shaken hands with him, when we were ordered away by the mob, who forbade any conversation between us, and, threatening to shoot us, they ordered the teamster to drive over us.

21. Our friend then conducted us to the back part of the wagon, where Joseph sat, and said, "Mr. Smith, your mother and sister are here, and wish to shake hands with you."

22. Joseph crowded his hand through between the cover and wagon, and we caught hold of it; but he spoke not to either of us, until I said, "Joseph, do speak to your poor mother once more — I cannot bear to go till I hear your voice."

23. "God bless you, mother!" he sobbed out.

24. Then a cry was raised, and the wagon dashed off, tearing him from us just as Lucy was pressing his hand to her lips, to bestow upon it a sister's last kiss — for he was then sentenced to be shot.

25. ¶ For some time our house was filled with mourning, lamentation, and woe; but, in the midst of my grief, I found consolation that surpassed all earthly comfort.

26. I was filled with the Spirit of God, and received the following by the gift of prophecy:

27. "Let your heart be comforted concerning your children, they shall not be harmed by their enemies; and, in less than four years, Joseph shall speak before the judges and great men of the

land, for his voice shall be heard in their councils.

28. "And in five years from this time he will have power over all his enemies."

29. This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them.

PART 156

A Revelation *given through the Prophet Joseph Smith at Crooked River, Missouri, on the Morning of November 3, 1838, as related by Parley P. Pratt. The revelation was given after Joseph and other brethren had been taken prisoners at Far West, Missouri, and were enroute for Independence, under the command of General Wilson. (**Autobiography of Parley P. Pratt** p. 210)*

1. ¶ As we arose and commenced our march on the morning of the 3rd of November, Joseph Smith spoke to me and the other prisoners, in a low, but cheerful and confidential tone; said he:

2. "Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives should be taken."

3. Of this prophecy I testify in the name of the Lord, and, though spoken in secret, its public fulfillment and the miraculous escape of each one of us is too notorious to need my testimony.

PART 157

A Revelation *given through the Prophet Joseph Smith while a prisoner in Independence, Missouri, shortly after November 2, 1838, as related by his mother Lucy Mack Smith. At the time this revelation was given, the Prophet's father was residing at Far West, Missouri. (**History of Joseph Smith by his Mother Lucy Mack Smith** p. 253–254)*

1. ¶ At this time, my husband sent to Joseph to know if it was the will of the Lord that we should leave the state [of Missouri].

2. Whereupon Joseph sent him a revelation which he had received while in prison, which satisfied my husband's mind, and he was willing to remove to Illinois as soon as possible.

PART 158

The Power *of God manifested through the Prophet Joseph Smith while a prisoner at Richmond, Missouri, in November 1838, as related by Parley P. Pratt. (**Autobiography of Parley P. Pratt** p. 228–130)*

1. ¶ In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the *"Mormons"* while at Far West and vicinity.

2. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

3. ¶ I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake.

4. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

5. ¶ *"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still;*

6. *I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"*

7. ¶ He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel,

8. He looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

9. ¶ I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England;

10. I have witnessed a Congress in solemn session to give laws to nations;

11. I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms;

12. But dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.

PART 159

WILFORD WOODRUFF *raises his wife from the dead on December 4, 1838, during a journey of a company of Saints from Maine to Illinois, as related by Wilford Woodruff. Elder Woodruff having served as a missionary on the Fox Islands had baptized upwards of one hundred souls, fifty-three heeded the call to gather with the Saints in Zion and were led by Elder Woodruff.* ***(Leaves From My Journal, Third Book of the Faith Promoting Series** p. 52–55)*

1. ¶ On the afternoon of the 9th of October we took leave of Father Carter and family, and started upon our journey of 2,000 miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost.

2. It was such a trial as I never before had attempted during my experiences as a minister of the gospel.

3. ¶ On our arrival at Georgetown we were joined by Elder Milton Holmes. We traveled each day as far as we could go, and camped wherever night overtook us.

4. ¶ On the 13th of October, while crossing the Green Mountains, I was attacked with something resembling the cholera. I was very sick. I stopped at a house for about two hours, but the Elders administered to me, and I revived.

5. ¶ On the 24th I was again taken sick, and my wife and child were also stricken down. We also had several others sick in the company, through the exposure of the journey.

6. ¶ On the 31st we had our first snow storm, and the horses dragged our wagons all day through mud, snow and water.

7. ¶ On the 2nd of November Elder Milton Holmes left us, and took steamer for Fairport; and two days afterwards a little boy of Nathaniel Holmes', about six years of age, died, and we had to bury him at Westfield.

8. ¶ The roads finally became so bad and the cold so severe that Nathaniel Thomas and James Townsend concluded to stop for the winter. We parted with them on the 21st of November, near New Portage, Ohio.

9. ¶ On the 23rd of November my wife, Phoebe, was attacked with a severe headache, which terminated in brain fever. She grew more and more distressed daily as we continued our journey.

10. It was a terrible ordeal for a woman to travel in a wagon over rough roads, afflicted as she was. At the same time our child was also very sick.

11. ¶ The 1st of December was a trying day to my soul. My wife continued to fail, and in the afternoon, about 4 o'clock, she appeared to be struck with death.

12. I stopped my team, and it seemed as though she would breath her last lying in the wagon. Two of the sisters sat beside her, to see if they could do anything for her in her last moments.

13. ¶ I stood upon the ground, in deep affliction, and meditated. I cried unto the Lord, and prayed that she might live and not be taken from me.

14. I claimed the promises the Lord had made unto me through the prophets and patriarchs, and soon her spirit revived, and I drove a short distance to a tavern, and got her into a room and worked over her and her babe all night, and prayed to the Lord to preserve her life.

15. ¶ In the morning the circumstances were such that I was under the necessity of removing my wife from the inn, as there was so much noise and confusion at the place that she could not endure it.

16. I carried her out to her bed in the wagon and drove two miles, when I alighted at a house and carried my wife and her bed into it, with a determination to tarry there until she either recovered her health or passed away. This was on Sunday morning, December 2nd.

17. ¶ After getting my wife and things into the house and wood provided to keep up a fire, I employed my time in taking care of her. It looked as though she had but a short time to live.

18. ¶ She called me to her bedside in the evening and said she felt as though a few moments more would end her existence in this life.

19. She manifested great confidence in the cause she had embraced, and exhorted me to have confidence in God and to keep His commandments.

20. ¶ To all appearances, she was dying. I laid hands upon her and prayed for her, and she soon revived and slept some during the night.

21. ¶ December 3rd found my wife very low. I spent the day in taking care of her, and the following day I returned to Eaton to get some things for her.

22. She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead.

23. ¶ The sisters gathered around her body, weeping, while I stood looking at her in sorrow.

24. The spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

25. ¶ I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before the Lord for anointing the sick.

26. I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord.

27. I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body.

28. ¶ Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments.

29. ¶ While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw her body lying upon the bed, and the sisters weeping.

30. She looked at them and at me, and upon her babe, and, while gazing upon this scene, two personages came into the room carrying a coffin, and told her they had come for her body.

31. One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth.

32. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the gospel's sake unto the end.

33. When she looked at the situation of her husband and child she said: "Yes, I will do it!"

34. ¶ At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle, and she saw the messengers carry the coffin out at the door.

35. ¶ On the morning of the 6th of December, the Spirit said to me, "Arise, and continue thy journey!" and through the mercy of God my wife was enabled to arise and dress herself and walk to the wagon, and we went on our way rejoicing.

PART 160

A Revelation *given to the Prophet Joseph Smith while a prisoner at Liberty Jail, Liberty, Missouri, and related by hime in a letter to the Church dated December 16, 1838. (**The Personal Writings of Joseph Smith** p. 381; see also **History of the Church** 3:232)*

1. ¶ And again we say unto you, that inasmuch as there be virtue in us, and the Holy Priesthood hath been conferred upon us, and the keys of the kingdom hath not been taken from us,

2. For verily thus saith the Lord, "Be of good cheer, for the keys that I gave unto you are yet with you."

PART 161

The Prophet's *experiences at Liberty Jail, Liberty, Missouri, probably in February 1839, as related by Alexander McRae in two letters to the editor of the **Deseret News**. (**Deseret News** Nov. 2, 1854, Vol. 4, No. 34 p. 1; Nov. 9, 1854, Vol. 4, No. 35 p.1)*

1. In reading the History of Joseph Smith as published in the *News* last winter, and especially that part of it which relates to his imprisonment in Liberty jail, Missouri, I see there are many interesting facts which are omitted; and as I had the honor of being a fellow prisoner with him, I thought I would write some of those incidents for the satisfaction of any of your readers who may feel interested in them. . . . . .

2. ¶ After we had been there some time, and had tried every means we could to obtain our liberty by the law, without effect (except Sidney Rigdon who was bailed out),

3. And also having heard, from a reliable source, that it had been stated in the public street, by the most influential men in that part of the country, that "The Mormon prisoners would have to be condemned or the character of the state would have to go down," we came to the conclusion that we would try other means to effect it.

4. ¶ Accordingly, on the 7th day of February, 1839, after counseling together on the subject, we concluded to try to go that evening when the jailer came with our supper;

5. But Brother Hyrum, before deciding fully, and to make it more sure, asked Brother Joseph to inquire of the Lord as to the propriety of the move.

6. He did so, and received answer to this effect — that if we were all agreed, we could go clear that evening; and if we would ask, we should have a testimony for ourselves.

7. I immediately asked, and had not more than asked, until I received as clear a testimony as ever I did of anything in my life, that it was true.

8. Brother Hyrum Smith and

Caleb Baldwin bore testimony to the same; but Lyman Wight said we might go if we chose, but he would not.

9. After talking with him for some time, he said, "If we would wait until the next day, he would go with us."

10. Without thinking we had no promise of success on any other day than the one above stated, we agreed to wait.

11. ¶ When night came, the jailer came alone with our supper, threw the door wide open, put our supper on the table, and went to the back part of the room, where a pile of books lay, took up a book, and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready.

12. As the next day was agreed upon, we made no attempt to go that evening.

13. ¶ When the next evening came, the case was very different; the jailer brought a double guard with him, and with them six of our brethren, to-wit.: Erastus Snow, William D. Huntington, Cyrus Daniels, David Holeman, Alanson Ripley and Watson Barlow.

14. I was afterwards informed that they were sent by the Church. The jailer seemed to be badly scared; he had the door locked and everything made secure.

15. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too.

16. Brother Hyrum took hold of the door, and the rest followed; but before we were able to render him the assistance he needed, the jailer and guard succeeded in closing the door, shutting the brethren in with us, except Cyrus Daniels, who was on the outside.

17. ¶ As soon as the attempt was made inside, he took two of the guards, one under each arm, and ran down the stairs that led to the door, it being in the second story.

18. When he reached the ground they got away from him; and seeing we had failed to get out, he started to run, but put his foot in a hole and fell. Just as he fell, a bullet from one of the guard passed very close to his head, and he thinks the fall saved his life.

19. ¶ The scene that followed this defies description. I should judge, from the number, that all the town and many from the country, gathered around the jail, and every mode of torture and death that their imagination could fancy, was proposed for us, such as blowing up the jail, taking us out and whipping us to death, shooting us, burning us to death, tearing us to pieces with horses, etc. But they were so divided among themselves that they could not carry out any of their plans, and we escaped unhurt.

20. ¶ During this time, some of our brethren spoke of our being in great danger; and I confess I felt that we were.

21. But Brother Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or blanket; that everything should be restored to them; they had offered their lives for us and the Gospel; that it was necessary the Church should offer a sacrifice, and the Lord accepted the offering."

22. ¶ The brethren had next to undergo a trial, but the excitement was so great, they [the officers] dare not take them out until it abated a little.

23. While they were waiting for their trial, some of the brethren employed lawyers to defend them.

24. Brother [Erastus] Snow asked Brother Joseph whether he had better employ a lawyer or not. Brother Joseph told him to plead his own cause.

25. "But," said Brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he said he thought he did.

26. "Well," said Brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law."

27. ¶ He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea.

28. When the trial was over Brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by Brother Snow going bail with them; and they said they got everything that was taken from them, and nothing was lost, although no two articles were in one place . . . .

29. Sometime during our stay in Liberty jail an attempt was made to destroy us by poison.

30. I suppose it was administered in either tea or coffee, but as I did not use either, I escaped unhurt, while all who did were sorely afflicted, some being blind two or three days, and it was by much faith and prayer that the effect was overcome.

31. ¶ We never suffered ourselves to go into any important measure with[out] asking Brother Joseph to inquire of the Lord in relation to it.

32. Such was our confidence in him as a Prophet, that when he said "Thus saith the Lord," we were confident it would be as he said; and the more we tried it, the more confidence we had, for we never found his *word fail* in a *single* instance.

33. ¶ A short time before we were to go to Daviess county for trial, word came to us that either General Atchison or Doniphan, would raise a military force, and

go with us to protect us from the wrath of that people.

34. The matter was discussed by the brethren (except Brother Joseph), and they naturally enough concluded it would be best; and although I had nothing to say, I concurred with them in my feelings.

35. Brother Hyrum asked Brother Joseph what he thought of it.

36. Brother Joseph hung his head a few moments, and seemed in a deep study, and then raised up and said, "Brother Hyrum, it will not do; we must trust in the Lord; if we take a guard with us, we shall be destroyed."

37. ¶ This was very unexpected to us, but Brother Hyrum remarked, "If you say it in the name of the Lord we will rely on it."

38. Said Brother Joseph, "In the name of the Lord, if we take a guard with us, we will be destroyed; but if we put our trust in the Lord, we shall be safe, and no harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners."

39. ¶ This settled the question, and all seemed satisfied, and it was decided that we should have no extra guard, and they had only such a guard as they chose for our safekeeping.

40. When we arrived at the place where the court was held, I began to think he was mistaken for once, for the people rushed upon us en masse, crying, "Kill them: G—d d—m them, kill them."

41. I could see no chance for escape, unless we could fight our way through, and we had nothing to do it with.

42. At this Brother Joseph, at whom all seemed to rush, rose up and said, "We are in your hands; if we are guilty, we refuse not to be punished by the law."

43. Hearing these words, two of the most bitter mobocrats in the country — one by the name of William Peniston and the other Kinney, or McKinney, I do not remember which — got up on benches and began to speak to the people, saying, "Yes, gentlemen, these men are in our hands; let us not use violence, but let the law have its course; the law will condemn them, and they will be punished by it. We do not want the disgrace of taking the law into our own hands."

44. ¶ In a very few minutes they were quieted, and they seemed now as friendly as they had a few minutes before been enraged.

45. Liquor was procured, and we all had to drink in token of friendship.

46. This took place in the courtroom (a small log cabin about twelve feet square), during the adjournment of the court; and from that time until we got away, they could not put a guard over us who would not become so friendly that they dare not trust them, and the guard was very frequently changed.

47. We were seated at the first table with the judge, lawyers, etc., and had the best the country afforded, with feather beds to sleep on — a privilege we had not before enjoyed in all our imprisonment.

48. ¶ On one occasion, while we were there, the above-named [William] Peniston, partly in joke and partly in earnest, threw out a rather hard insinuation against some of the brethren.

49. This touched Joseph's feelings, and he retorted a good deal in the same way, only with such power that the earth seemed to tremble under his feet, and said, "Your heart is as black as your whiskers," which were as black as any crow. He seemed to quake under it and left the room.

50. ¶ The guard, who had become friendly, were alarmed for our safety, and exclaimed, "O, Mr. Smith, do not talk so; you will bring trouble upon yourself and companions."

51. Brother Joseph replied, "Do not be alarmed; I know what I am about."

52. He always took up for the brethren, when their characters were assailed, sooner than for himself, no matter how unpopular it was to speak in their favor.

PART 162

A Vision *given to Orson Hyde, somewhere outside of Richmond, Missouri, probably in February 1839, as related by Allen Joseph Stout some time later. (Autobiography and Journal of Allen Joseph Stout, p. 9–10, typescript, Utah State Historical Society)*

1. I was on my return from Richmond landing with a span of mares and wagon, belonging to B. Jones, and on the wide prairie I saw a man walking behind me.

2. I reined in the team to let him overtake me, and who should it be but Orson Hyde, who had apostatized in the fuss,

3. But had seen a vision in which it was made known to him that if he did not make immediate restitution to the Quorum of the Twelve, he would be cut off and all his posterity, and that the curse of Cain would be upon him.

PART 163

An Extract *from an epistle written by the Prophet Joseph Smith to the Church, while in Liberty Jail, Liberty, Missouri, on March 25, 1839. (Mss. History of the Church c 1, p. 911; material in braces is taken from* ***History of the Church*** *3:304)*

1. I would . . . suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies,

2. But let the time past of our experience and sufferings by the wickedness of Doctor [Sampson] Avard [leader of the militant Danite band] suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us.

3. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

4. ¶ Your humble servant or servants intend from henceforth to disapprobate everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and is not of a bold and frank, and an upright nature.

5. They will not hold their peace — as in times past, when they see iniquity beginning to rear its head — for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares that they may get something with which to destroy the flock.

6. We believe that the experience of the Saints in times past has been sufficient that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage.

7. It is expedient that we should be aware of such things,

8. And we ought always to be aware of those prejudices which sometimes so strangely presented themselves and are so congenial to human nature, against our friends, neighbors, and brethren of the world who choose to differ from us in opinion and in matters of faith.

9. Our religion is between us and our God. Their religion is between them and their God.

10. ¶ There is a {love} from God that should be exercised toward those of our faith, who walk uprightly which is peculiar to itself, but it is without prejudice,

11. But it gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all others that are not of our faith, than what they exercise towards one another.

12. These principles approximate nearer to the mind of God, because it is like God, or Godlike.

PART 164

A VISION *given to Apostle Parley P. Pratt, while in a dungeon at Richmond, Ray County, Missouri, probably in May 1839, as related by himself. Apostle Pratt had been taken prisoner at Far West along with the Prophet Joseph Smith and some fifty other brethren. When the Prophet was remanded to Liberty Jail on charges of treason, Apostle Pratt was remanded to the jail at Richmond on charges of murder. (**Autobiography of Parley P. Pratt** p. 259–268, 271–272, 274–280; **History of the Church** 3:401–402)*

1. ¶ My fellow prisoners, who had been separated from me and sent to the prison at Liberty, had also effected their escape, and had fled to Illinois to join their families.

2. In short, all were gone, except King Follett, Morris Phelps and myself, and the old apostate [Luman Gibbs], who was left to torment us.

3. ¶ Alone in a State which was wholly governed by an open banditti of murderers and robbers, we seemed abandoned to our fate, and doomed to suffer that full weight of vengeance and fury which seemed in reserve for an entire people;

4. But that people were now beyond their reach; all the fury of the storm, therefore, seemed now to beat upon our heads.

5. We were daily threatened with assassination, without the form of a trial; and were repeatedly told that we never should escape alive from the State.

6. Our guards were doubly vigilant, while the Sheriff took every possible precaution. . . . .

7. ¶ To be tried without friends or witnesses, or even with them, by a set of "Gadianton robbers" and murderers, who could drive out and murder women and children, was but to be condemned and executed;

8. To tarry there and drag out a miserable life, while our wives and children wandered abroad in a land of strangers, without the protection of husbands and fathers, was worse than to die ten thousand deaths.

9. ¶ Under these circumstances, and half way between hope and despair, I spent several days in fasting and prayer, during which one deep and all absorbing inquiry, one only thought, seemed to hold possession of my mind.

10. It seemed to me that if there was a God in Heaven who ever spake to man on earth I would know from him the truth of this one question.

11. It was not how long shall I suffer; it was not when or by what means I should be delivered; but it was simply this: Shall I ever, at any time, however distant it may be, or whatever I may suffer first; shall I ever be free again in this life, and enjoy the society of my dear wife and children, and walk abroad at liberty, dwell in society and preach the gospel, as I have done in bygone years?

12. ¶ Let me be sure of this and I care not what I suffer. To circumnavigate the globe, to traverse the deserts of Arabia, to wander amid the wild scenes of the Rocky Mountains to accomplish so desirable an object, would seem like

a mere trifle if I could only be sure at last.

13. After some days of prayer and fasting, and seeking the Lord on the subject, I retired to my bed in my lonely chamber at an early hour,

14. And while the other prisoners and the guard were chatting and beguiling the lonesome hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer,

15. When suddenly I seemed carried away in the spirit, and no longer sensible to outward objects with which I was surrounded.

16. A heaven of peace and calmness pervaded my bosom; a personage from the world of spirits stood before me with a smile of compassion in every look, and pity mingled with the tenderest love and sympathy in every expression of the countenance.

17. A soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine.

18. A well known voice saluted me, which I readily recognized as that of the wife of my youth, who had for near two years been sweetly sleeping where the wicked cease from troubling and the weary are at rest.

19. I was made to realize that she was sent to commune with me, and answer my question.

20. ¶ Knowing this, I said to her in a most earnest and inquiring tone: Shall I ever be at liberty again in this life and enjoy the society of my family and the Saints, and preach the gospel as I have done?

21. She answered definitely and unhesitatingly: *"YES!"* I then recollected that I had agreed to be satisfied with the knowledge of *that one* fact, but now I wanted more.

22. ¶ Said I: Can you tell me how, or by what means, or when I shall escape?

23. She replied: "That Thing Is Not Made Known To Me Yet."

24. I instantly felt that I had gone beyond my agreement and my faith in asking this last question, and that I must be contented at present with the answer to the first.

25. ¶ Her gentle spirit then saluted me and withdrew.

26. I came to myself. The doleful noise of the guards, and the wrangling and angry words of the old apostate again grated on my ears, but Heaven and hope were in my soul.

27. ¶ Next morning I related the whole circumstance of my vision to my two fellow prisoners, who rejoiced exceedingly.

28. This may seem to some like an idle dream, or a romance of the imagination; but to me it was, and always will be, a reality, both as it regards what I then experienced and the fulfillment afterwards. . . . . .

29. We were finally to be removed one hundred miles down the country, and confined in the prison at Columbia, Boone County, to await a final trial.

30. ¶ A long, dreary winter and spring had now passed away, and the time drew near for our removal. We looked forward to the change with some degree of hope and expectation, for it could not be for the worse, and might, perhaps, be for the better.

31. At any rate, the journey would give us a chance to leave our dark and loathsome dungeon, and look upon the light of day, the beauties of nature, and to breathe the untainted air.

32. ¶ The morning of the departure at length arrived. Mr. Brown, the Sheriff, entered our prison with a fierce and savage look, and, bidding us hold out our hands, coupled us together in pairs, with irons locked on our wrists, and marched us out;

33. And, amid a throng of people, placed us in a carriage. Accompanied with four other guards on horseback, with loaded pistols, we bid farewell to Richmond.

34. ¶ It was a pleasant morning in early summer, when all the freshness and beauty of spring seemed blended in rich profusion, with the productions peculiar to the season as it advanced towards maturity.

35. The leaves on the trees were full grown, and the forest presented a freshness of beauty and loveliness which reminded me of Paradise.

36. The plains were covered with a coat of green, and the wild flowers of the prairie, blooming in all their variety, sent forth a perfume which mingled with every zephyr, and wafted sweet odors on every breeze.

37. To prisoners who had breathed only a tainted air for half a year, the very ground itself seemed to send forth a sweetness which was plainly perceptible to the senses.

38. We enjoyed our ride through that delightful country more than any being could who had never been confined for weary months in a dreary dungeon. . . . . .

39. ¶ After two days more of rain, hail and travel, we arrived at Columbia, where we were immediately thrust into a gloomy dungeon filled with darkness, filth and cobwebs; the naked floor was our lodging. . . . .

40. ¶ After spending one night in our new dungeon we were called on by the Sheriff to come up into a more comfortable apartment, and were treated with some degree of humanity. We were no longer troubled with guards, and even Luman and Phila behaved much better.

41. We had been in our new situation something like a month, when we were visited by some friends from Illinois from whom

we learned the fate of our families and friends. . . . . . .

42. Previous to their arrival the Lord had shown me in a vision of the night the manner and means of escape.

43. And, like Pharaoh's dream, the thing had been doubled — that is shown to me on two occasions in the same manner.

44. ¶ Mrs. Phelps had the same thing shown to her in a vision previous to her arrival; my brother, Orson Pratt, also came to us with a firm impression that we were about to be delivered.

45. He even predicted that we should go to Illinois, when he should return there.

46. As we sat pondering upon these things, and comparing our visions and manifestations of the spirit on this subject, my brother Orson opened the Book of Mormon, when the first sentence that caught his eye was the words of Ammon to King Lamoni.

47. "Behold, my brother and my brethren are in prison, in the land of Middoni, and I go to deliver them!"

48. This was indeed a similar instance to ours. Ammon, on that occasion had an own brother in prison, and also brethren in the ministry, and did deliver them.

49. Our case was exactly similar, not in Middoni, but in Missouri. And, what was still more strange, in a book of six hundred pages, this was the only sentence which would have fitted our case.

50. ¶ He now began in earnest to make arrangements for our escape. If there had been no strong bolts and bars to overcome, still there was one serious obstacle which a miracle alone could immediately remove, which was this:

51. I was then very sick and scarcely able to stand on my feet, or to go up and down from the upper room, where we were in the day time, to the dungeon where we slept.

52. ¶ It was the second of July, and our friends could only make an excuse for staying to spend the great national holiday with us (the 4th) before they must leave or excite the suspicions and ill will of the people;

53. And, as that day had been a lucky one for our fathers and our nation, we had determined on that time as the proper one to bid farewell to bondage and gain our liberty.

54. In short, we had determined to make that notable day a jubilee to us, or perish in the attempt.

55. We, therefore, prayed earnestly to the Lord, that if he had determined to favor our plan, he would heal and strengthen me, and give us all courage to act well our part.

56. Through the ministration of the ordinance appointed for healing, I was instantly healed, and from that moment began to feel as strong and fearless as a lion. . . . . .

57. ¶ The prison at Columbia was situated in the same square with the court house, being on the north edge of the town.

58. Between it and the wilderness, where our friends held the horses in waiting, there were several fields and fences, say for the distance of half a mile, consisting of meadow and pasture land, and all in full view of the town.

59. The prison consisted of a block house, two stories high, with two rooms below and two above.

60. The keeper and his family occupied one end, and the other was used as the prison — the only entrance being through the lower room of the dwelling part, which was occupied by the family, and then up a steep flight of stairs, at the head of which was a heavy oaken door, ironed, locked and bolted as if to secure a Bonaparte or a Samson.

61. On the inside of this was still another door, which was but slender, with a square hole near the top, of sufficient size to hand in the food and dishes of the prisoners.

62. ¶ The large, heavy door had always to be opened when food, drink, or other articles were handed in; and while open, the inner door served as a temporary guard to prevent prisoners from escaping, and was not always opened on such occasions, the food being handed through the hole in the top of the door, while the door itself remained locked.

63. However, as a fortunate circumstance for us, the coffee pot when filled would not easily slip through the hole in the door, and, rather than spill the coffee and burn his fingers, the keeper would sometimes unlock and open the inner door, in order to set in this huge and obstinate pot; and once in, the door would immediately close, and the key be turned, while the outer door would perhaps stand open till the supper was finished, and the dishes handed out.

64. ¶ Now, our whole chance of escape depended on the question, whether the inner door would be opened that evening, or the coffee pot squeezed in at the hole in the top. . . . . .

65. ¶ The sun was now setting, and the footsteps of the old keeper were heard on the stairs — the key turned, the outer door grated on its huge hinges, while at the same moment we sprang upon our feet, hats and coats on (rather an unusual dress for a hot day in July — for, by the bye, my hat proved to be a fur cap, which I wore when first taken in November previous), and stood by the door to act the part of waiters in receiving the dishes and food for supper, and placing them on the table.

66. Dish after dish was handed in through the small aperture in the door, and duly received and placed upon the table by us, with as much grace and as calm countenances as if we thought of nothing else but our suppers.

67. And I will now venture to say that famishing men never watched the movements of a cof-

fee pot with more anxiety than we did on this occasion.

68. At length the other dishes all being handed in, the huge pot made its appearance in the hole in the top of the door, but one of us cried out to the keeper — "Colonel, you will only spill the coffee by attempting to put it through, besides, it burns our fingers; it will be more convenient to unlock and hand it in at the door."

69. With this it was lowered down again, and the key turned on the inner door.

70. ¶ In this, as in most other fields of battle, where liberty and life depend on the issue, every one understood the part assigned to him and exactly filled it.

71. Mr. Follett was to give the door a sudden pull, and fling it wide open the moment the key was turned. Mr. Phelps being well skilled in wrestling was to press out foremost, and come in contact with the jailer; I was to follow in the centre, and Mr. Follett, who held the door, was to bring up the rear, while sister Phelps was to pray.

72. ¶ No sooner was the key turned than the door was seized by Mr. Follett with both hands; and with his foot placed against the wall, he soon opened a passage, which was in the same instant filled by Mr. Phelps, and followed by myself and Mr. Follett.

73. The old jailer strode across the way, and stretched out his arms like Bunyan's Apollion, or like the giant Despair in Doubting Castle, but all to no purpose.

74. One or two leaps brought us to the bottom of the stairs, carrying the old gentleman with us headlong, helter skelter, while old Luman sat and laughed in his corner of the prison, and Mrs. Phelps exclaimed, "O Lord God of Israel, thou canst help."

75. Old Mrs. Gibbs looked on in silent amazement, while the jailer's wife acted the part of the giant Despair's wife, Diffidence, and not only assisted in the scuffle, but cried out so loud that the town was soon alarmed.

76. In the meantime we found ourselves in the open air, in front of the prison and in full view of the citizens, who had already commenced to rally, while Mr. Phelps and the jailer still clinched fast hold of each other like two mastiffs.

77. However, in another instant he cleared himself, and we were all three scampering off through the fields towards the thicket.

78. ¶ By this time the town was all in motion. The quietness of the evening was suddenly changed into noise and bustle, and it was soon evident that the thrilling scenes of the great drama of the 4th of July, and of the Columbian celebration of liberty were yet to be enacted.

79. The streets on both sides of the fields where we were running were soon thronged with soldiers in uniform, mounted riflemen, footmen with fence stakes, clubs, or with whatever came to hand, and with boys, dogs, etc., all running, rushing, screaming, swearing, shouting, bawling and looking, while clouds of dust rose behind them.

80. The cattle also partook of the general panic and ran bellowing away, as if to hide from the scene.

81. The fields behind us also presented a similar scene. Fences were leaped or broken down with a crash; men, boys and horses came tumbling over hedge and ditch, rushing with the fury of a whirlwind in the chase; but we kept our course for the thicket, our toes barely touching the ground, while we seemed to leap with the fleetness of a deer, or as the young hart upon the mountains. . . . . .

82. ¶ As soon as the prisoners drew near, they were hailed by their friends, and conducted to the horses.

83. They were breathless and nearly ready to faint; but in a moment they were assisted to mount, and a whip and the reins placed in their hands, while the only words interchanged were — "Fly quickly, they are upon you!" "Which way shall we go?" "Where you can; you are already nearly surrounded."

84. "But what will you do? they will kill you if they cannot catch us." "We will take care of ourselves; fly, fly, I say, instantly."

85. These words were exchanged with the quickness of thought, while we were mounting and reining our horses; in another instant we were all separated from each other, and each one was making the best shift he could for his own individual safety.

86. ¶ I had taken about the third jump with my horse when I encountered a man rushing upon me with a rifle, and, taking aim at my head, he said, "G—d d—n you, stop, or I'll shoot you."

87. He was then only a few paces from me, and others were rushing close in his rear, but I turned my horse quickly in another direction, and rushed with all speed into the thickest of the forest, followed for some minutes by him and his dog; but I soon found myself alone, while I could only hear the sound of distant voices, the rushing of horsemen in every direction, with the barking of dogs. What had become of my companions or our friends, I knew not.

88. I rode on at full speed for a mile or more, when the woods terminated, and no alternative was left for me but to go either to the right or to the left into one of the public highways where I would be every moment exposed to my pursuers, or go over the fence and pass through the open fields to the wilderness beyond, or, on the other hand, to turn back into the heart of the forest, partly towards the town

and prison from whence I had escaped.

89. As horses' feet and men's voices were already heard along the highways which lay on each side of me, I determined upon the latter. I, therefore, changed my course, took my back track, and plunged into the depth of the forest.

90. I then dismounted, tied my horse in a thicket, walked some distance from him and climbed a tree — intending to wait in this situation amid the concealment of the thick foliage till the darkness of evening would enable me to proceed with safety.

91. Seating myself in one of its forked branches, and placing my arms in two other similar forks, I was supported from falling, although in a moment after I had ceased my exertions I fainted away. In this situation I remained for some time, without the least power to change my position or help myself; my breath was gone through over exertion, and my mouth and throat parched with a burning thirst, my stomach sickened, and as I began again to breathe I was seized with vomiting, and threw up nearly all the food which my stomach contained.

92. I then gradually recovered my strength till I could speak, when I began to call on the Lord, saying,

93. "O Lord, strengthen me this once, deliver me from my persecutors and bring me in safety to a land of liberty, and I will praise thy name and give thee all the glory, and the remnant of my days shall be wholly devoted to thy service; for surely my life is now at stake, and if preserved, it is thy gift, therefore I shall owe it all to thee."

94. ¶ The darkness of evening was now fast setting in, and every moment seemed to increase my safety and security from immediate discovery, although I could still hear the distant sound of tramping horses, and the voices of men and dogs in pursuit, and sometimes so near that I could distinguish some of their words.

95. It was a dark and moonless evening, the sky was only lighted by the glimmer of a few stars partly obscured by the clouds, and the thick foliage of the forest increased the gloom, and served to render the darkness nearly complete.

96. I now came down from the tree and felt my way to the place where I had tied my horse, but as good or ill luck would have it, he had loosed himself and gone, leaving me to my fate.

97. I then groped my way amid the dark shades of the forest to a small stream of warm, muddy water, and, stooping down, partly quenched my thirst.

98. I then made my way to the highway and commenced my journey on foot, carefully watching on either hand lest I should be surprised and taken.

99. ¶ I was an entire stranger to the country — having no guide but the polar star.

100. My road lay nearly northward, and upwards of a hundred miles of a wild country, peopled only by enemies, still lay between me and a State where the principles of freedom yet prevailed in a sufficient degree to insure my safety.

101. If I could make my way through this wilderness of enemies, on foot, after the weakness and debility caused by eight months' confinement, and after the fatigues of my evening's race, and neither inquire the way nor make my appearance at any house for entertainment and refreshment, then I should still have the great Mississippi River to ferry over, and be liable to be discovered and retaken in the act while in sight of liberty.

102. The thoughts of these dangers, the anxious inquiries of my mind as to what had become of my fellow prisoners and friends, which I had no means of satisfying, and the hopes and expectations of soon meeting my family and friends in a land of liberty, alternately occupied my mind as I slowly pursued my solitary way during that dark and, to me, eventful night.

103. ¶ [*HC*] After five days of dreadful suffering, with fatigue and hunger, I crossed the Mississippi, and found myself once more in a land of freedom.

104. Mr. Phelps made his escape also; but King Follett was retaken and carried back. . . . . . Mr. Follett remained in confinement for several months, and finally was dismissed and sent home to Illinois, where he met his family, who had been expelled from the State of Missouri, in common with others, during his confinement.